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THE FORTUNE HUNTERS:

SHEWING,

(From EXPERIENCE)

I. How People may improve their Fortunes, and raise themselves in London, by different and quite opposite Ways.

II. How Servants, of various Denominations, may obtain the Favour of their Masters and Mistresses, the Love of their Fellow Servants, the Esteem of all People, and gain Preference.

III. Many useful Instructions and Receipts for a great Variety of Businesses; as Brewing, Gar-

dening, Making Wines, Dressing a Turtle, and Victuals of all Sorts, &c. &c.

IV. The most distinguishing Characteristics of the several Sects and Professions of Religion in this great City; with some Queries proposed to the Atheistical Clubs.

V. How Pernicious some Epidemic Vices practised in London are to the Welfare of Society; with Proposals for the Suppression thereof.

Being a GUIDE to such as are Strangers to the Ways and Customs of LONDON.

By JOHN BREUES,
Late of PERTH, Merchant, &c.

L O N D O N :

Printed for the Author; and Sold by J. ROBINSON, at the *Golden Lion* in *Ludgate-Street*; J. FOX, in *Westminster-Hall*; W. SHROPSHIRE, in *New Bond-Street*; J. SWAN, against *Northumberland-House* in the *Strand*; and at all the Book-sellers and Pamphlet Shops in Town and Country. 1754.

[Price Two Shillings and Six-pence Sewed.]

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To my True and Worthy Friends
in SCOTLAND.

My Dear Countrymen,

I Beg leave to inform you, that I have by me an History of Myself, intituled, THE CHAIN OF FATE, printed at the Desire of many of my good Friends; and if it be sold publicly, you shall be advertised by one of the Edinburgh Papers. I did not go about to get Subscriptions for the following Papers, by reason they have sometimes been thought an imposition on Friends: and as I am confident that what I have here done, is with no indirect view, but intended for the good of Society in general, and make no doubt of being favoured with your generous Assistance;

I am,

GENTLEMEN,

Your most Obliged

Humble Servant,

J. BREUES.

THE
P R E F A C E.

Courteous Reader,

NOTHING is more common than for Authors to make apologies to the public; but what kind of apology may be expected for this piece, where almost every sentence wants to be rectified, and every subject to be new modelled? As this is the case, rather than print these sheets over again, I shall rely upon your favourable sentiments.

I have likewise another favour to ask, namely, the liberty to answer Three Objections offered against me and the following pages: First, It has been asserted that I am at present in a station where I might be better and otherwise employed than in writing of books. To which I answer,—It is not to be supposed that I am in my present station excluded from some leisure time, less or more; and if so, how am I to improve that time better, than to employ those minutes in the intervals of my business in marking down what occurs to my memory, being all the mean time ready at a call. Had I been so unfortunate as to have come into the service of any Gentleman or Lady who disapproved my conduct in this particular, I would immediately have submitted to them, with proviso
they

they would inform me better how to spend my leisure time, and attend their pleasure; which I should gladly be instructed in.

A Second Objection is, That as I have address'd myself to those of inferior characters, it was no ways fitting for me to enter upon other subjects, or to offer to prescribe to those in eminent stations.

Answer.] Suppose you had a friend, or friends, strangers in the country, whom you were conducting on their journey, where were traps and snares laid in their way, which might perchance entangle some, and even ruin others, would you only give them directions which way to go, and so forth; or would you not rather endeavour to remove those snares, by informing those who have it not only in their power, but who have commission and authority for so doing? Just so it was with me; my country friends coming to town, where many snares are confessedly in the way of young persons, both natives and strangers, it was my duty to take the most promising method for removing them; and what method could be taken more likely to meet with success, than by addressing those whose unquestionable duty it is to remove them out of the way?

Another Objection has been just now started against me, namely, my being at present in the inferior station of a menial servant.

Answer.] Were there no other cause to object against it but this, I should be ready to look on it as none at all. First, Because I was formerly in a prosperous way of business, till a turn of the

scale of fortune, by which I was reduced to a necessity, either to make myself by a breach of trust, or become destitute; which last I chose, with a reliance upon God, who in his own goodness carved out my lot in that station of life for some years, in which period I might have been in another way, and, according to the common phrase, looked upon somewhat more creditably. But let others think what they please, I humbly presume that to be in such an indulgent family as I have had the honour to serve for some years last past, is not only a pleasure, but a blessing; and which nothing but marriage itself could come in competition with. But, Secondly, This reason is not wanted by good men and women, who strive to imitate God, and are no respecters of persons. But lest any person for the above cause shall despise these pages, I shall pay them with their own coin, and declare they are partial, and not to be allowed as proper judges. Another reason why I think this objection not well grounded, is this, I never had the honour of seeing any of my old friends, but I was not only permitted but even encouraged to the same freedom and familiarity, as when I was in another station of life. And I must beg leave to say (admitting that every person, from the Prince to the Beggar, should have the honour and respect shewn them according to their rank and station) that no person should be despised for their station, except their actions disgrace their post. But to proceed :

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The instances of Murder, with directions to Servants in general, while out of place, how to get into business, and to behave after being settled, I hope will be found well intended for them, and of no less use for their employers, what hints are given to each in their particular stations. However trifling some of them may appear to thoroughbred Servants, as a post at a cross road to a daily traveller, yet every one of them has been found useful and necessary. And as for the Receipts, (two of which are worth the whole price paid for the book) I have collected them carefully; for wherever I found any one thing gave general and remarkable satisfaction, I wrote it down, and kept the Receipt, if the charge was moderate; and there is not one of them, if the directions be observed, that will fail to answer the end intended.

The various Sects and Principles of Religion, with their distinguishing characters, in this great city, their Churches, Chapels, Meeting-Houses, &c. with the General Rules in the Ancient Churches, the history of which, I confess, does not seem so much to edify, as to satisfy the curiosity of my country-men, who are strangers thereto. As to Atheists and Deists, I judged it my duty to put a few queries in their hands, and hope none will deny but I allow them fair play.

As every Sect of Religion is tolerated here, and endeavours to draw over others to their persuasion, so I judge it a duty incumbent upon every one who professes himself a Christian, not to conceal their principles, nor the foundation thereof, but to declare

clare them without disguise or diffimulation. From this principle I unfolded myself to my countrymen, leaving each of them to a liberty of conscience.

And now, Courteous Reader, I leave the whole at the bar of your impartial judgment, in hopes that your good-will in reading shall be as well intended to me, as mine was to you in writing; and if so, you will never speak against the poor Fortune Hunters, but stand their friend at all events; which will oblige,

Courteous Reader,

Your most Humble Servant,

J. B.

N. B. *This Pamphlet is entered in the Hall-Book of the Company of Stationers, according to Law.*

THE

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FORTUNE HUNTERS.

WILLIAM and JOHN.

William.

BROTHER, permit me to beg one favour of you, and that is, to satisfy my curiosity in some things relating to London.

John. If I can inform you, I will; but if not, hope you will excuse me: mean time, what is it you want to know of London?

William. To tell you the truth, I have heard so much of it, that I, and some others, have a great desire to take a trip thither, in hopes of satisfying ourselves by seeing fashions; and even, to let you into the secret, with a view to push our fortunes, as other young fellows have done before us.

John. Cannot you push your fortunes in the country, as well as in London?

William. No.

John. Why so?

William. Because there is little or no chance of raising ourselves to better circumstances of life, as it is commonly reported many do in London.

John. What you say is truth; for, in London, a frugal honest servant may, in a few years, save

so much money, that he may, if he return to the country, be enabled to live better and more creditably than many others; but if he continues in London, I do not perceive any great benefit he can reap thereby.

William. What is your reason for thinking so?

John. My reason is this; that if young persons, who come to London, should, in few years, save a little money, and remain there, till by sickness or old age they be obliged to live upon what they saved, they will then find a quicker demand to make them poor, than they at first found means to gain it. But supposing the same person would return to his native place, he might enjoy every thing necessary for the support and comfort of nature; which, in my opinion, he could not, were he to continue in London upon his own charge.

William. This to me seems a mystery: Pray give me your reasons for thinking so.

John. Though what I have said is a sufficient reason, yet I shall add the following supposition.

Suppose a servant should, by seven years service, more or less, save one thousand Marks Scots,* and continues in London till by sickness or old age he is obliged, in order to preserve life, to call for the assistance of Doctors, Surgeons, Apothecaries, &c. whose demand will be ten times more than it would be in your country: yea, I might add, that the meanest bed and room you can have, will cost you Twelve-pence, or one Shilling sterling a week; and a woman to attend you, six Shillings a week; and your victuals, washing, and other necessities accordingly.

N. B. Doctors prescribe physic, Surgeons bleed and dress wounds, and Apothecaries prepare and give medicines.

Now

* Fifty five Pounds, eleven Shillings, one Penny, and one third of a Penny Sterling, are one thousand Marks Scots.

Now by this specimen you may easily judge how far your thousand Marks will go in London, when you are to be supplied from it; when, on the other hand, if the same person, with that money, should return to the country, he might settle himself in a way of business, and when necessity calls for it, have every necessary, and proper attendance for little money, in comparison of what he can in London.

William. But supposing this is truth, yet, upon the whole, there is good encouragement for servants, and a fair chance for making their fortunes, which is the main thing we are thirsting after.

John. Yes, there is a probable chance; with the greatest plenty and indulgence to servants in England, especially in London, (which I believe there is in the known world.) But, as I said before, when servants are out of place, or by sick- or any other accident obliged to live at their own expence, they then experience the difference, when they must pay a Crown for what they could purchase for a Shilling in their own country.

William. Of all this I am very well satisfied: but to proceed; as I said before, a dozen of us are determined, and want only to know, First, What will be the charge of travelling to London, and whether it is best to go by sea or by land? Secondly, How we are to behave when there, both before and after we are in business? Could we attain to the knowledge of these particulars, it would be, as we think, a progressive step in our journey.

John. As you are determined, your coming by sea or by land is not material. To come by land is the most safe, as you can determine when you set out (excepting sickness or accident) at what time you will be in London: but to come by sea is without dispute the cheapest; only you must de-

pend, under God, upon wind and weather, and, consequently, your arrival be uncertain.

William. But what do you imagine the charge will amount to, supposing we should come by sea?

John. The usual freight from Leith to London is half a Guinea, and half a Guinea for victuals, except you take victuals with you: this is for common people, who have no place in the cabin. But observe, the sailors will oblige you to pay them some money when you are within sight of the Buoy and Nore; this they will have, or otherwise use you very ill, though they have no right to do it.

William. But suppose we refuse paying it, and have not strength to withstand them, how are we then to behave?

John. You are not to pay it, but rather than suffer their insults, take your money and throw it in your hat; inform them that you have paid (or are to pay) your freight, and are of opinion they have no further claim upon you: but then say, There is your money; which, if they take by force, it is what you are sorry for. Then, if they take it, be sure to get witnesses that they have robbed you, and set down the hour, day, and month, the person or persons names who took your money; by which method you may recover damages of them. I should have given you an instance of this, by which I could, agreeable to the opinion of sundry good judges in London, have laid the whole ship's crew in jail till I was satisfied according to law, as that is a practice contrary to law: But as sundry transactions of my life, both before and since I came to London, are just now published under the title of *The Chain of Fate*, I shall wave this at present, and return to our old subject, namely,

namely, the charge of coming to London from Edinburgh, &c.

William. This is what we were upon; and being satisfied as to the charge by sea, pray inform me what it would amount to, if we should come by land.

John. That is very uncertain, as it depends wholly upon your method of travelling, and manner of living. However, supposing you should all travel on foot, you may subsist upon twelve or sixteen-pence a day for your whole journey, and this will be much the same as coming by sea; only you may have a trunk or box freight-free if you come by sea, which you must pay carriage for if you come by land.

William. But if we come by land, what method shall we take to be safe upon our journey?

John. As to your lodgings, you may, from one stage to another, know where and in what house you are to sleep next night, as one civil family will recommend you to another; and though it is experienced by all travellers that there is a great difference, yet your good behaviour will engage their civility; and as to insults upon the road, if you keep a silent tongue, and give no provocation, you will be pretty safe. If you are robbed while the sun is up, the law gives you a claim upon the county for your loss.

William. So much for our journey to London. But suppose we are safe arrived, pray how are we to behave? For, according to the account given us, strangers are in great danger by evil-disposed people, of whom, 'tis said, the city holds great numbers.

John. In such a populous city as London, there is certainly great variety of people, bad as well as good; especially where it is by the neglect, indolence, or connivance of the Clergy, inferior Judges

and Magistrates, in whose hands is lodged by the Legislature the power of suppressing illegal practices; yet, I say, when by them vice and immorality are suffered, like a champion, to infest our streets; putting religion and decency out of countenance, and even sweeping before them every symptom of virtue, piety, and the fear of God: can it then be supposed, but there are in it many persons, who not having before their eyes the fear of God, and from the above reason, (judging the law, however good and wholesome, only an empty sound,) who will join their own art to that of hell and darkness, to do every thing which they can accomplish to gratify their wicked dispositions; that there are many such in this city, is a truth too obvious to be denied.

William. It is from this consideration our fears arise, and we are at a loss to know how to behave so as to obtain the intention of our coming to that place, the most populous in the world, namely, to make our fortunes, and raise ourselves to better circumstances of life.

John. Various methods may be taken for that purpose; such as gaming, whoredom, robbery, and fraud; or by faithfulness, decency, prudence, and true religion; by either of which, fortunes have been acquired in London.

William. But how shall we know how to prosecute either of these methods in a promising and successful way; for certainly they must be pursued by different plans, yea, and by quite opposite methods?

John. To enter upon that subject would involve us too much, and incroach upon our time; so that I shall wave many things which fall naturally in the way, and only mention a few, which, if observed, may be of use to you when you arrive in London.

First, as to Gaming; many persons have an art of picking people up in the streets, especially country folks, and insinuating themselves into their company; and after being together, they propose some game to amuse the person or persons in company with them; and by playing some trick that engages their attention, take advantage of them, and at last make a property of the unguarded person's money. By this very method some persons have raised great fortunes, but how they have enjoyed them I shall mention in its proper place; mean time, I might have added, that betting money upon horses at horse-races, upon cocks at cock-fighting, and men at men-fighting, may all be brought under the character of gaming. But how far both Gentlemen and Ladies introduce themselves into one anothers company, and to become acquainted, make a handle of games for that purpose, and interest themselves thereby, I shall entirely drop, as such people are, in general, persons of fortune; which character I presume none of you will pretend to at present, till your pockets are better lined.

Next, as to Whoredom; many old Bauds, who have perhaps little to depend upon, but attending coaches and waggons arriving from the country; these insinuate themselves into company with country girls, who come to town to get services, and, by pretence of friendship, recommend them to such persons as employ them; and so, by betraying unguarded innocents to serve whore-masters, who by one craft or other, in a short time subdue them to their lust; by this very practice many old Bauds have got good salaries of their employers the whore-masters. Secondly, Many maids in low station of life pick up money of Gentlemen for admitting them to gratify their lust with them; but observe, that by this many are driven to a

more desperate way of adding to their fortunes, when by this their character is stained, they do, as the last and most desperate attempt, become common whores to any man, and next take to robbing them, which, according to the evidences given in trials at the *Old Bailey*, is often done in the very time of the act of whoredom. Thirdly, Many, by setting up common bawdy-houses, sell their liquors at double price, and have so much out of every girl's money which they receive of Gentlemen who resort to them; and so by this they raise money, more than could be easily believed. But to proceed; a Fourth way of raising estates by whoredom, is, many young women ingratiate themselves into the favours of Gentlemen so far, as to have of them a salary, whether yearly or weekly is not material; but this is often to the great hurt, and even the ruin of many a virtuous wife and helpless family; and such women go by the name of kept Madams.

Next, as to mens becoming a sacrifice to themselves, and a slave to their lusts, oftentimes to their ruin, but seldom to their profit; it is common for youths in the evenings to spend some idle time in the streets upon their diversions, when the common women take opportunities of saluting them, and so on from time to time, till at last the unguarded youths are prevailed upon, first to go to an ale-house or tavern, &c. and treat them; who though at first he designs not to be long in their company, nor to commit whoredom, yet by the artful influence of these lewd women, and the natural tendency they have to gratify their own lusts and passions, they are drawn in to partake with them in their wickedness; or, at least, to satisfy their curiosity by eye, ear, and tongue-whoredom, and so on from time to time, till they be subdued to the

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the most fatal and destructive, though (to our great shame) the most common trade in London, I mean whoredom.

I hope this will not be taken as a general reflection, though some talk as if there were no chaste people in the city; that is not my opinion: I am satisfied in my own mind, that there are many of both sexes who are governed with a spirit above that, or any other wicked practice, so much to the dishonour of God and ruin of their own precious souls. But to proceed; whoredom is a wicked and irregular practice, the fruits whereof too often are pain, poverty, disgrace, death temporal and eternal: were you to see the desolation of families, the pain, misery, shame, and disgrace, with the lothesome distempers and horrors they end their days with, all these consequences of this irregular practice, you would intreat God Almighty to preserve you from it, as you would from the flames of a burning fiery furnace. I might have added, that Whoredom, as well as Gaming, is the direct path to Robbery and Fraud, and no less to a disgraceful end; I therefore shall wave what should be said upon that subject, assuring you, that the practice of those two common vices, keeping bad company, and despising the ordinances of God and all religion, is the only infallible method to bring men to Theft and Robbery, and consequently to be abhorred both by God and man; and for the truth of this, I appeal to the confession of malefactors in general.

William. If it be as you have represented, pray what is the proper method to be taken for preserving us from either of those courses of life?

John. As I proposed to inform you how to make your fortunes by Faithfulness, Decency, Prudence, and Religion, nothing can be recommended unto you which will better answer that end,

end, nor more readily advance you in the world, than those; I shall therefore first observe, that there are two ways whereby men and women are ornamented with decency, namely, Habit and Behaviour, both which have a connection with Prudence: Decency in Habit, is, to be void of all airy, gaudy, and unbecoming dress, by which the disposition of the mind is discovered, and despised by the wisest part of mankind. Secondly, To be decent in Habit, is to affect nothing in dress which exceeds your station. Thirdly, To keep yourself and cloaths clean. Cloaths, though but mean, yet when kept in good order, are more addition to a person than those of more value without proper care; and people who neglect their cloaths, will also neglect themselves.

Decency in Behaviour, is, to talk upon suitable subjects, associate yourself with people of reputable characters, and act civilly towards every person, with due respect, according to their rank and station; and to be silent in company, where the conversation runs upon vile or low subjects.

This being not only Decency, but likewise Prudence, which two sister qualifications are commonly nursed up in one breast; and, as they are inseparably connected, it would be vain to represent them under different characters.

Faithfulness, which, in other words, is Honesty and Upright Dealing, recommends a person possessed with that principle to every one, induces men and women to repose in them a trust, yea, even of the highest concern; the faithful discharge of which, has raised them from one step of preferment to another, until they become, not only rich and honourable, but even a glory to their friends, and a praise to their country. To omit many things which might be said upon this, I shall only mention the following: I am really of opinion, that

that where one person of a hundred, by the breach of trust does obtain an estate, or enjoy happiness of life, ninety nine of such are miserable; and where one honest, faithful, and upright servant is disappointed of the glorious reward which maketh men and women happy in this life, nine hundred and ninety nine, out of a thousand, are really possessors thereof. And this alone, Sirs, I even hope is of itself enough to engage you to the attention thereof; and as you are all of inferior stations, having nothing to trust to but your own merit, and the divine Providence, could I therefore, who have experienced the happiness of prosperity, having servants both of bad dispositions and good, and been reduced to the station of a servant, in which station of life I have enjoyed in two worthy families all the indulgence and happiness which a servant could desire or wish; I say, let me, who have gone through a track of experience in various scenes of life, intreat you never to betray your trust; whatever the nature of your charge be, be faithful thereto, as you love your life, your friends, your country, and your precious souls; for by Faithfulness the greatest estates in the world are obtained, and no place in the world for this preferable to London.

Next, as to making a fortune by Religion; here I might mention such of our church men as have not only gained a reasonable subsistence, but even the revenues of Princes, riding in coaches, &c. instead of preaching the Gospel; as it is the general opinion of the wisest part of mankind, that these men act not from any principle of Religion, I can by no means say, that by Religion they attain to such immense fortunes; and though I am of opinion some of them act upon principles of Piety and Religion, yet were I to assert that they all did so, and it should reach their ears, the consciences

sciences of ninety nine out of a hundred would declare me one of the most deceived and stupid men in the world; for though they conceal their motives, they are conscious to themselves, that they would fight sword in hand ten hours for the defence of a Play-House, or Music-Garden, with more pleasure, than five moments for all the churches of England, were it not for her fat benefices. But leaving them to acquit or condemn themselves, I return to the old subject, namely, how immense fortunes are obtained by Religion.

When true Religion is established in the breasts of men and women by the Spirit and grace of God, those persons are governed by principles so honourable, that they even merit and obtain the favourable opinion of every wise person, and, consequently, have the advantage of others, who tho' approved of by particular societies, yet are not so by all. I may here add, that even with respect to marriage, Religion, accompanied with virtue, is one of the greatest inducements, even to those who are so unhappy as to know nothing of any principles more than brutes or Heathens, and more especially to those who agree in the same sentiments; and, consequently, estates are thereby obtained. Another advantage redounding to religious people, even in a low station of life, where they act faithfully, to the honour of their profession, is, they will never be despised, but praised for it, and even preferred and justified in the breast of such as will say, "Damn them, and their principle both." Yea, many persons, by living up to the wholesome rules of Religion and Virtue, do save money, when others spend it like fools, madmen, or such as had sworn revenge against themselves. If this undeniable truth be but granted me, I must likewise have liberty to say, that by Religion, great riches are obtained in this life, and good

good ground of hope for the life to come.

I now presume to advise you carefully to observe,

First, What house you lodge in.

Secondly, What company you prefer.

Thirdly, What hours you keep in going to rest.

These will be proper means for assisting you in getting into a good family, which is the principal thing you are to have in view.

William. Suppose we lodge in a house of good character, pray of what service will that be to us in getting into place?

John. Your character will be inquired into at the family where you lodge; which, if agreeable, will be of more service to you than your testimonials, which, however, it is very proper for you to have. They will declare what hours you keep, what company you most affect, and what symptoms of virtue they observe in you, with every thing they know to do you and your intended master justice: But if you lodge in a house of mean character, it darkens your own, and their word, though favourable, will do you little service.

William. But suppose we are settled in lodgings, what company are we to keep, which may be of use to us in getting into place?

John. As you are strangers here, beware of taking up with idle company, and especially those you have little or no acquaintance with. For instance, First, Idle drinking people, who will shew great friendship to you, and pretend to serve your interest, though all they want, is to drink at your charge. Secondly, Gamesters will pretend to enrich you with good luck, though what they intend is to make a property of all your money. Thirdly, People who pretend to be sailors, have various goods to dispose of, and promise to enrich

rich you with cheap bargains, but all their view is to take advantage of your simplicity. These people stand at different places of the town, whose custom it is to ask country people and others, whom they hope to make a prey of, to buy from them; intreat them to go where their goods are, and to be sold at or below half price, for which they give various lies and reasons, all with a view to pick up money for nothing. Fourthly, Bullies will entice you to drink with them, and throw the most part, if not all the charges upon you to pay; and if you have any thing of value in your pockets, they will make free therewith, and swear you out of it into the bargain. Fifthly, Lewd women, on divers pretences, will intrude themselves into your company; by which you will stand a chance of being brought to misery, and consequently, of being destitute of friends or money to support or comfort you. Sixthly, If women, beware of the deceitful and deluding proposals of men, with a view to incroach upon your chastity; by which your health, your character, and every thing valuable to you may be ruined. Seventhly, Avoid women who seem to affect any of the common vices of the town, such as drinking, whoring, wanton songs, wandering, fortune-telling, or any custom which hath a tendency to divert you from the ways of virtue and the fear of God.

William. So much for a guard against evil company: but what do you mean as to our keeping good hours?

John. By good hours, I mean being at your lodgings in proper time. It is known by the people here, that a servant out of place has no reasonable excuse for keeping bad hours; and by going soon to rest, you may be the more early seen in the morning; both which are commendable practices in any place, especially here in London,
and

and will be of great use to you when your characters are enquired into.

William. But after all these things are observed, suppose we, or any of us, are so unfortunate as to be long out of place; pray, what may the charge amount to?

John. To satisfy you in that, is almost impossible; as one person spends more in a week than another will, of the same station, perhaps in a month.

William. But, suppose we are all upon the saving lay, what may our charges be each week?

John. Your lodgings, though but mean, will cost (as I hinted before) one shilling sterling a week for each.

—	—	0	12	0
Victuals five shillings a head	—	3	0	0
Washing, one shilling each a week		0	12	0

Total Scots	£	4	4	0
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William. By the specimen given, it seems a great risque, and very chargeable; for, besides the expences of coming to town, one quarter of a year out of place, will amount to the sum of four pounds eleven shillings sterling, or fifty-four pounds twelve shillings Scots; and they had need have money in their pockets, and also good wages when in place, who come to your city, if the charges amount so high as you tell us.

John. Before you have been long in London, you will find what I have here represented to be very moderate; some things being omitted, which might have been added. But observe, that Farmers do not commonly sow and reap in one and the same month; nor are you to expect to do so, if you come to London: and though you may wait some months, yet you have a chance of soon recovering your loss, by getting into a good family,

mily, by your good behaviour, upon which your good fortune will much depend.

William. Suppose we lay out our money, and undergo perplexities with disappointments, as it is much to be feared we shall. What wages may we expect to balance that loss, supposing us to be Clerks, Tradesmen, Labourers, Gentlemens Servants, or Maids?

John. There can be no particular answer given to that; as in every branch of business, servants are encouraged according to their qualifications: for instance,

Clerks have from ten to five hundred pounds, and upwards, a year.

Carpenters, Smiths, Barbers, Bricklayers, Masons, Sadlers, Brasiers, Coopers, Bakers, Gardeners, from eight to forty Shillings Sterling, a week.

Tailors, two Shillings, or half a crown a day; and Labouring People, according to the nature of the work, and as they are qualified, from one to five Shillings a day.

Country Labouring People at Farming, from three to ten pounds a year, with victuals and lodging.

Day-Labourers, for such work as Hay-making, Turnips, Beans, or Oats, Weeding, with Reaping, or any such Farming Work, from one to five Shillings a day.

Maids in town, from five to twelve Pounds; in the country, from three to eight Pounds a year.

Gentlemen's Servants in livery, such as Coachmen, Footmen, or Porters in shops, from five to twenty Pounds a year: if upon board-wages, from seven to twelve Shillings a week.

N. B. Yearly Servants of all ranks have, generally speaking, some perquisites which by custom

rom they claim as their property, and to many these prove better than their wages.

William These hints are still encouraging to us. But pray what is the common form with respect to their hiring servants? Or how are we to do to get ourselves comfortably settled in a way of service?

John. Every country has a customary rule which they act by, so that no general one can be given, except, that commonly they are in the country hired for the year; but in London, though they are hired for the year, it is with proviso, to give a month's warning, or a month's wages; and even though it is not mentioned in the agreement, it is by custom a law.

William. What is the meaning of a month's warning, or a month's wages?

John. This you may know by what follows: for instance, suppose you are hired with a master at the rate of seven Pounds a year, and have an opportunity of getting a better place; in this case you may go to it directly, by giving your master warning, and in the mean time desiring him to give you a character; he paying you the wages due to you, stops ten Shillings and eight Pence three Farthings of the money, because you did not give him warning a month before you left his place. Or suppose your master provides himself with another servant, and discharges you directly, you demand of him the same money above your wages because he gave you not a month's warning; which money is usually paid without any dispute, knowing it is a right by custom. This is a law established by common Practice, and good for both; but the most creditable way is to give a month's warning, so that the person warned may have time to provide themselves.

William. Suppose warning be given for some time, not quite a month, how do you behave in that case?

John. You count for every day or week, just the same; as, suppose you stay three weeks after you have given warning, your master then stops only one week's wages; and you charge in the same manner, both having equal right in such a case.

I have calculated the following Table for the immediate knowledge of wages due to you for days, weeks, and months, at any sum, from four to ten Pounds a year; which may be found by observing the year's wages at the top, the days, weeks, and months on the left; and under the year's wages, opposite to either of these, may be found an answer to your question: for instance, I want to know how much three weeks wages amounts to, at the rate of eight pounds a year; the answer is found under eight Pounds, nine Shillings and Two-pence Farthing. The month is computed at twenty eight days.

N. B. Any other sum may be found by Adding, Dividing, or Multiplying: for instance; my wages are twenty Pounds a year, and I would know how much a month comes to; look in the first column for a month, or twenty eight days, and in the last column at bottom is fifteen Shillings and four Pence. Now if fifteen Shillings and Four-pence is due for ten Pounds a year, it is but adding fifteen Shillings and Four-pence more, to shew what is due for a month's wages at twenty Pounds a year, namely, thirty Shillings and Eight-pence, &c. When a servant is hired by calendar months, an allowance is to be made by him for the days over and above.

As servants may not always have opportunity at parting with masters to find out their time to a day, I have, for help, marked down each month, with the number of days in it.

January	hath	—	31
February		—	28
March	—	—	31
April	—	—	30
May	—	—	31
June	—	—	30
July	—	—	31
August		—	31
September		—	30
October		—	31
November		—	30
December		—	31

Days 365

William. These hints are certainly useful to servants in such cases; but our main business at present is, to get into place, and would gladly know how to behave ourselves to obtain that end. When we hear of a vacancy, do we go after it; or do they enquire after us, as is customary in many country places?

John. It rarely happens that servants in London are enquired after; as for one vacancy there may be supposed ten servants out of place: and your best method will be, to dress yourself in the cleanest manner, suiting your station, and the place you are going after, (clean linnen, as formerly observed, is a good addition) that you may appear to the best advantage; and go to the house where the person is to be spoke with, and let him know that you are come to offer your service in such or such a station. If you be strangers, they will ask you, why you left your former place, father's house, or country (as you are new come

to

to town) how you heard they wanted a servant, or who recommended you? You had need be very cautious and discreet, as much depends upon your answers to their questions. Be sure to give a true account of yourself, and desire him to inquire after your character of your former master, your landlord where you lodge, or any reputable friend, whose word will have credit. The person you are to be hired to, will tell you in few words what wages he gives; to which if both agree, he will order you to call upon him at such a time, and then he will inquire after your character; and if agreeable, and no accident happens, you will be ordered to come at a certain time.

I shall here take the freedom to advise you, not to value yourself too much upon any natural or acquired endowment with which you are qualified. Many people are out of bread, and even bring themselves to great misfortune, by judging they are above this and the other place, till at last their money is spent, their friends lost, their hopes entirely disappointed, and nothing left but sorrowful reflections upon their by-past folly. Let therefore your endowments first appear (to men) in an inferior place, and perhaps your good behaviour will introduce you to a better.

William. Good behaviour in all stations of life is certainly accompanied with many blessings. But suppose we should have the good fortune to get into place, and make it our study to oblige, yet being strangers both to the people and customs, we shall be at a great loss in many things, and want information. Pray tell us your thoughts on this?

John. To trouble you with every thing which might be said upon that subject, would take up so much time, that I shall include all, First, in a few general hints; and, Secondly, some particulars, as you will be in different stations of life.

First, When you are admitted into a family, consider, if you were a master or mistress, how you would wish to be served by a servant in your station; and serve, reverence, and obey those over you according to this rule.

Secondly, If by your own corrupt nature, the advice or example of others, you be induced to injure your master, or any other person, though with a visible chance of profit, consider how you will answer the challenge of conscience at the hour of death, which will surely come; and act so, that you may neither be ashamed to live, nor afraid to die.

Thirdly, Consider your character, that it is your honour, the honour of your parents and friends, the honour of your profession and country; in short, your character is your life and your all: whatever happens to you in the world, it stands up and makes friends for you, which makes it necessary in all your actions to have an eye to its goodness; for if it be once stained (which often happens, even for trifles) all your money, friends, and interest, can never recover it again. I hope it will give no offence, to compare it to a ladies fine dress, which being torn, may be patched up awhile, but will never be fit to appear in public with her again; and consequently, excludes her the pleasures of society. 'A good name is a poor man's bread, a Gentleman's credit, a Noble-man's honour, and a Prince's dignity.' Who then would not preserve it as their life?

Fourthly, If you be in a place of trust, remember, that agreeable to the confession of many malefactors, robbery is always begun with small trifles. 'Tis sometimes thought no crime to spend three half-pence of the master's money; till this by practice is doubled over and over, without check of conscience, fear of disgrace, or the wrath
of

of that God who seeth in secret. I might have added, that some servants are so honest, that they would not rob their master of sixpence in cash, but make no scruple to rob him of more than half a crown out of his ware-house, cellar, shop, pantry, store-room, &c. But of all such things you must beware, and consider, that every thing your master hath, cost him money, and whatever is imbezzled, is the same to him as the value in the money out of his pocket.

Fifthly, Beware of mixing your master's money with your own, lest you incroach upon his property; or else, through a principle of honesty, disburse your own for his use, which you will have neither thanks nor satisfaction for from one master in a hundred. This caution may also be of use to such as lay out money for their masters, and neglect to set it down.

Sixthly, Engage not yourself in a number of acquaintance, lest thereby you lose your place. Many good masters and mistresses, though indulging to servants with a reasonable allowance for pleasure, will part with a good servant, rather than have many people frequenting their house. But besides all this, you cannot carry on such correspondencies without charges, and consequently, will lessen your small savings, which should be carefully preserved against you happen to be in want, or afflicted with sickness. Please to look into the following Table, and see the expence from one Penny to one Shilling a day, what a sum it will amount to in a week, month, and year; the observation of which may cause many persons of low rank to blush and be ashamed, when they reflect upon their own folly, madness, and extravagance.

A TABLE, shewing the expence of Money, from a Penny to a Shilling a day; and its amount in a Week, Month, and Year.

Days		Week			Month			Year		
s.	d.	l.	s.	d.	l.	s.	d.	l.	s.	d.
0	1	0	0	7	0	2	4	1	10	5
0	2	0	1	2	0	4	8	3	0	10
0	3	0	1	9	0	7	0	4	11	3
0	4	0	2	4	0	9	4	6	1	8
0	5	0	2	11	0	11	8	7	12	1
0	6	0	3	6	0	14	0	9	2	6
0	7	0	4	1	0	16	4	10	12	11
0	8	0	4	8	0	18	8	12	3	4
0	9	0	5	3	1	1	0	13	13	9
0	10	0	5	10	1	3	4	15	4	2
0	11	0	6	5	1	5	8	16	14	7
1	0	0	7	0	1	8	0	18	5	0

Seventhly, Beware of contending for power or victory among your fellow-servants, but rather submit, even though it be a little mortifying; and let your faithfulness and good behaviour overcome them; which will also have the good effect of meriting your master's favour, and strengthening your character, which will serve your interest at all events.

Eighthly, Beware of disturbing the peace of families, by complaining of grievances to masters, mistresses, or house-keepers, with a view either to ingratiate yourselves into their favours, or to affect their minds to the prejudice of your fellow-servants. By this many a good servant has been discharged, and afterwards the wicked designs perceived by the master, and the informer universally abhorred, if not beaten with their own rod, I mean, discharged with disgrace.

Ninthly,

Ninthly, If you have a trust reposed in you, beware of trusting it to others, lest their negligence bring you to disgrace. Perhaps you may think it but a small matter to let others shut your master's doors or windows, see his goods weighed, counted, or measured, his letters put in the post-office, or his messages delivered. But the careless execution of any one of these may prove fatal to your master and you both, as has been experienced by too many; and servants have lost very good places for such-like neglects.

Tenthly, Beware of contending with the children of the family, but rather submit, though they be in the fault; lest your contending with them provoke the displeasure of your master, or rather your mistress, which is ten times worse.

Eleventh, Beware of affronting any friend to the family; if you do, they will endeavour to affect the mind of your master to your hurt.

Twelfth, Oppose no scheme of any person who is admitted much into your master's company, but once, and then very modestly; for they will push their own schemes, and represent them in a favourable light, tho' it be to your master's great loss, and avenge themselves on you, for opposing them; it being in their power to gain the ear and mind of your master.

Thirteenth, Beware of despising your master's guests, though people contrary to your taste. He is not to consult you what company he is to associate with, nor to give you his reasons for preferring one person more than another.

Fourteenth, If by accident you disoblige your master, be always ready to acknowledge it; it is your duty as a servant so to do; and never think to subdue him by obstinate behaviour, lest you ruin yourself. Better ask pardon, and keep a good

good place, than throw yourself upon uncertainties.

Fifteenth, Beware of despising or backbiting your master or mistress, or any person in the family; for thereby you will make others judge you to be one of a bad disposition; and even though you have left the family, take no such liberties. Many accidents may happen to a person in a low station of life, when the word of an old master may be of great service to them.

Sixteenth, Beware of that pillar of pride, which splits friends, disturbs families, disperses societies, confounds good-nature, wounds characters, brings disgrace, and throws many a servant out of good bread: what I mean is, an aspiring spirit, which stands up in some peoples breasts, and contends for the last word in all disputes, and breeds disturbance, even for trifles, wherever it is admitted.

Seventeenth, Beware of admitting persons, with whom you are not thoroughly acquainted, into your master's house, lest it prove your ruin and your master's loss. I will give you, for a caution, a very true and diverting story, the consequence whereof had like to have proved no less fatal than merry.

A young man who was an apprentice, thirsting for a night of pleasure, brought into his bed, in his master's shop, a whore; or, as the polite expression is, a lady of pleasure; and in the morning desired her to go out again: which she absolutely refused to do, but upon condition he would first give her fifty pounds; which he would not consent to, assuring her he had not the money. In answer to which, she told him, he had credit of his master's cash, and she would have the sum, or else bring him to disgrace. Day approaching, and fearing, as she had said, she would disgrace him, he packed up a few small things in a napkin,

kin, and went out, never to return. But as luck would have it, a porter, who often served in the shop, meeting him, and perceiving him somewhat disordered, asked him, What was the matter? and whether he had been too free with his master's cash? If so, says he, don't be uneasy; if twenty Pounds will be of service, I'll lend it you: and insisted upon his return. At last he was prevailed upon, and told the honest porter the whole affair; who, luckily, had with him a sack to carry goods to a ship in: so they both came to the shop where Madam was lying, and the porter desired her to remove; but she absolutely refused, until she had got her fifty Pounds. And after sundry high words, he, with the assistance of the young man, pushed her into the sack, tied it fast, and carrying her to the market-place, set her down, and went his way. The sack stood there till the Toll-gatherer came, and no person claiming the sack, or paying the toll, he had it opened, by which the goods were discovered, and he had a naked woman for his toll. But the mob also claimed a share, though without law, and among the rest of her admirers, a Gentleman coming by in his coach, whether he knew her or not is uncertain, he called her to him, and straightway carried her off.

Perhaps the truth of this will be called in question, as it appears somewhat incredible. But I had it of a Gentleman of good credit, who lived in the neighbourhood with her; and though she could not hear it spoke by any other person, yet when she was in company, and in high spirits, she would repeat the whole story herself; of whom my author had it.

My reason for mentioning this, is to forewarn young men not to follow the example, though it be too much practised in London; for had she demanded a moderate sum, he would have given it,

it, rather than have been exposed; and none but his body and pocket been privy to the affair.

Eighteenth, Beware of the practices of fellow-servants, when they are about to leave the family, whether of their own choice or not; for many such, even though they have received many favours of their master or mistress, would gladly entice away all their servants, and, as sheep breaking through a hedge, have every one to follow them, yea, even though it were to their ruin.

Nineteenth, If you are entrusted to lay out money for your master, or any other person, be very exact; and whatever receipts you may have for money, if your master put so much confidence in you as not to call for them, yet be sure to keep them; they may some time or other appear to prove your innocence. Let your accounts be so exact, that you may be ready to give oath thereto, if necessary. And as service is uncertain, and mankind so liable to change, have your affairs in such order, as to be ready to move even at an hour's warning.

Twentieth, If you, on any occasion, be a sufferer for doing your duty, be not cast down; for faithfulness and innocence will never miss its reward. And even though sometimes an innocent person suffer for a guilty one, yet, 'tis observed, that innocence is discovered one way or other, sooner or later, and the reward thereof overbalances all the suffering.

One thing farther I would advise you in, and that is, to beware of encouraging or listening to any proposal to rob or take away the life of any person, but rather strive against it with prayers. 'Tis common for people, when they have shed innocent blood, or done any other bad action, to say the Devil tempted them: but, to do the Devil justice, were he permitted to answer for himself, he would

would maintain, that instead of tempting to that and many other sins, he was invited and applied to for assistance to the accomplishment thereof.

William. But how may persons know whether they are tempted to sin by the Devil, or by their own wicked hearts?

John. When a person is hurried away without thought to commit an act of wickedness, this may be somewhat charged upon the Devil, or (as is the common phrase) it may be said, The Devil tempted them, &c. But when the mind is racked with anxiety to contrive how to commit and conceal a wicked action, this can by no means be ascribed to the Devil, but to the bad disposition of the person himself. Were I to appeal to the consciences of those who have been guilty of any heinous crime, whether or no they have not been some hours, days, weeks, or months, in contriving how to commit privately the crime, in order to enrich themselves thereby, and mask the villany by disguise: I say, were I to appeal to such persons' consciences, they would not only accuse them for the act, but also for the enjoyment of whatever they had gained thereby, even by the imaginary possession thereof. Their whole souls thirsting for an opportunity, and strength both of body and mind, to effect this wicked action. Were not this the case, how could a person in a few minutes go wherever booty is to be found, and thus enrich themselves with others goods? But, at those seasons, the fear of God, the sin, the shame, and all bad effects are stifled and overlooked, and hell's assistance invoked to commit the act, and screen the actor from justice.

Though I am sorry to detain you with a disagreeable subject, yet I am of opinion, no person of a good disposition will condemn me for pressing home my advice, by representing some of the
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the most private murders, and the disgraceful and shameful ends of the murderers, notwithstanding the great art they employed for concealing and denying the fact; to which I shall add a few letters written by condemned persons, who have been ruined by keeping evil company.

N. B. What makes me dwell the longer on this subject, is, because nothing ever affected me more, than to hear of parents and children, husband and wife, masters and servants, who lived securely and with confidence in each others protection, being barbarously put to death by their supposed and pretended friends; for this, and the like reasons, I shall endeavour to instance some of the most cruel, artful, and private acts of murder, brought to light by the interposition of divine Providence.

I. *Matthew Clark*, May 27, 1721, making love to *Sarah Goldington*, and judging the people to be all out at hay-making, he cut her throat, robbed the house, and made his escape; but was afterwards taken driving a waggon, and executed July 28, the same year.

II. *Catherine Hayes*, and *Thomas Billings* her son, and *Thomas Wood*, contrived for some weeks to murder *John Hayes*, her husband; which was done March 2, 1725-6. They made him drunk, then cut off his head, and cut his body in pieces; then they carried the head, and threw it into the Thames, and the rest of the body in a pond. The head was taken up at Westminster, was washed upon the shore, and being known by a Gentleman, a countryman of *Hayes's*, as he was passing by, and immediate search was made after the murderers. She was burnt, and her son hanged at Tyburn, May 9, the same year.

III. *George Price*, October 10, 1737, having made acquaintance with an ill woman, contrived to kill his wife. Having hired a chaise on pretence to

to go out and take pleasure, he carried her to *Hounslow Heath*, and there threw the lash of the whip over her head, twisted it round her neck, and strangled her to death. After this, he dragged her out of the chaise, stripped her, and then gave her one large cut in the neck, another in the face, and slit up her nose, that she might not be known, or any one suspect she had been murdered by him. He died in the condemned hold, a few days before the time he was to be executed.

IV. *James Hall* bought an oaken cudgel to knock down his master, *Mr John Penny*; and after some weeks delay, sometimes wanting an opportunity, and other times by remorse of conscience his heart failing him; he at last, June 18, 1741, being behind his said master, as he was going into bed, struck him a mortal blow, which broke his skull. But though he was, by *Hall's* own confession, dead, yet he gave him two or three blows more, cut his throat, and immediately stripped himself, to prevent any stain of blood being seen on his cloaths, which he supposed might give ground to suspect him. He then carried him to a public bog-house, and threw him in with his head foremost. All the cloaths that were stained with blood he hid in the same place, then cleaned the room, made a good fire to dry it, and rifled the house, of which he kept possession for about ten days; during which time he took great pains in inquiring and looking out for his master, all to conceal the villany; but at last he was secured, and though he boldly denied the murder, yet circumstances appearing so strong against him, he at length confessed it, and was executed September 14, 1741, in the *Strand*, nigh the place where the murder was committed, and afterwards hung in chains.

V. *Mary*

V. *Mary Blandy*, in August, 1751, poisoned her own father, Mr *Francis Blandy*, by putting white Arsenic into his water-gruel, and as a powder, pretended for his health, in his tea. She appeared outwardly to have a great affection for him, but being convicted of the fact, she was executed the same year.

VI. *John Swan* and *Elizabeth Jeffreys* contrived the death of Mr *Joseph Jeffreys*, her uncle. They broke open the windows, in order to make people believe the house had been robbed. Having shot him, they called out, as if afraid for their own lives, and concealed their guilt with many artful shifts; but, notwithstanding, they were both convicted and hanged in the county of *Essex*, in the year 1752.

VII. Another affair happened a few years ago in *Somersetshire*. A covetous man laid wait and murdered his uncle, as was supposed; but when prosecuted by law, he was acquitted, though suspected by almost every person. Yet he was disappointed of the enjoyment of his ill-gotten inheritance; for he, his wife, and the person by whose interest he was acquitted, all died unnatural deaths in the space of a fortnight. The murderer died in a ditch; the person who screened him from punishment broke his neck, both within forty yards of where the man was murdered; and the woman cut her own throat. I had this story of a person who was present at all the four funerals, within the short space of time above-mentioned.

VIII. *Matthew Henderson*, some years ago, butchered Mrs *Dalrymple*, his mistress, and robbed the house. Having artfully screened himself, and affected the minds of the public to suspect the maid, his fellow-servant, and a poor Cobler, who were both innocent. And though every step of his conduct seemed to be with great craft and cunning

ning, yet he was soon found to be guilty, and justly died for the murder of his indulgent mistress, and only patroness; for while he was her servant, he had received from her many singular favours.

IX. A Gentleman in London having murdered a friend, fled beyond sea; and having roved from place to place, with a view to banish the thoughts of his murdered friend out of his mind, which his guilty conscience represented to him, whether sleeping or waking, day and night, and deprived him of all happiness. At the end of twenty years, in hopes of being diverted from these distractions in the place of his nativity, and of being in safety from trouble by living remote, and as he was much altered by the sea, air, and the change of climate, he ventured to return home: but the night he arrived, coming up from *Queen-hithe* to *Cheapside* to take a coach, he happened to hear a cry, *Stop him, Stop him, There he is.* On this, he ran as fast as possible; but was soon overtaken by the mob, who seized him; he immediately cried out, *I confess the fact; I am the man that did it.* The mob supposing him to be a Pick-pocket, according to the hue and cry, and his running away, bad him deliver what he had stolen, and they would, after correction, set him at liberty. He said, *Though he killed Mr — he had no intention of robbing the house.* The mob, supposing him a man out of his senses, were for letting him go; but at length they agreed to have him before a magistrate: he was accordingly carried before the Lord Mayor, to whom he confessed the fact, for which he was hanged. He declared at the gallows, that the day of his execution was the happiest day he had seen, since that horrid murder committed by him on a friend who loved him so well, and to whom he was under the greatest obligations.

D

X. There

X. There were three men robbed a person on the high-way, and, to prevent a discovery, murdered him. He earnestly begged his life, which they denied him; and seeing a flight of crows pass over his head, he called out for them to avenge his blood, by bringing those men to justice; which accordingly happened. For after they were gone into a house to share their prize, over which they were all in high spirits, the crows alighted upon the top of the house, which brought to their mind the man's words; and they said, — *D—mn the crows, they were come to prosecute them for the man, but they should lose their errand*; upon which they bolted the room door. The crows still continuing, and making such an uncommon noise, people were alarmed; and suspecting them to be guilty of some heinous crime, they came to the house and secured them. Being searched, a buckle, with some other valuable things, were found upon them. The murdered man was soon after discovered, and having but one buckle in his shoe, it was compared with that found upon the men; which, with other circumstances, brought them to a confession, and all were hanged according to law.

XI. There was a dog, which frequented a certain tavern every day regularly at twelve o' clock, and went away at three. A Gentleman, with others, observing the dog's regularity, and his inoffensive behaviour, gave him encouragement; but he went away from thence at his usual hour. At last, the Gentleman being determined to see where he went, as no one said they knew him, or to whom he belonged; he followed him till he came to the *Thames*, where he swam over. The Gentleman took boat, and followed him to a place where he stopt; and there the dog scratched the ground and made signals. The Gentleman observing his motions, and seeing the ground had been

been lately cut, he went and got an order to open the ground, and found there the body of a murdered man, which being took up and buried, the dog went with the Gentleman, who was very fond of him. But some years after it happened, as this Gentleman was going down *Ludgate-Hill*, the dog flew on a man, and seemed as if he would tear him in pieces; the master endeavoured to get the dog off him, but all to no purpose. At last, recollecting the above affair, after several words between him and the man, he declared the dog never, to his knowledge, meddled with any person before; and repeating the story to some who were by, he declared, that from the dog's behaviour, he had a shrewd suspicion of that man's being concerned in the murder of the dog's former master. Upon which, the poor wretch fell a trembling, confessed the fact, went voluntarily to jail, and was hanged, as the legal punishment for his wicked and cruel action. The place where this affair was transacted, is over against *Greenwich*, a few miles from *London*, and has had the name of *The Isle of Dogs* ever since.

I had this particular from a Gentleman who was living in *London* when it happened, and make no doubt but many persons are now alive who remember it.

XII. Another affair happened in *Perthshire*, in *Scotland*. A poor man having sold his linnen, and having the money in the house, though not exceeding 40 Shillings; a man in the neighbourhood, and his wife, contrived to rob him; and, to conceal the robbery, to murder him. The scheme was so laid, that he and his wife agreed never to confess. But though this was resolved upon both before and after the murder was committed, yet the event will shew that no iniquitous combinations can escape the all-seeing eye of God,

or withstand his almighty power. When the poor man's body was found, the Sexton of the parish went to prepare the grave for its interment; after which, he came to the Parson's house, the Minister of the parish; whose wife was lamenting the misfortune, with other talk which casually fell in the way, of the conversation in the parish and neighbourhood. The good woman now gave him a cup of ale, which, when he took in his hand, it shook in such a manner, that he could scarce hold it to his head. She then asked him, What was the matter? and seeming frightened at him, said, she wished he had no hand in the unfortunate man's death. But though he could not contain himself from being in a panic, yet he hardened himself against confession; as also his wife, though kept separate: yet at last, one came to him and rebuked him for being so hardened, and adding to his former wickedness by such obstinate denials of facts, which his wife, notwithstanding the agreement they had made to deny, had at last confessed. Upon this, he immediately acknowledged the fact, and said, If his wife had not, he would never have confessed: and burst into tears, owning the crime: for which they both suffered according to law.

XIII. *James Welch, Thomas Jones, and James Nichols*, who turned evidence, murdered *Sarah Green*, July 22. 1748, by inhumanly abusing her; for which *Richard Coleman*, though innocent, suffered death. This being communicated to a certain person by one of the actors, and this person being somewhat out of order, his conscience could not suffer him to die without discovering it: which being done, they were taken; and being condemned, August 22, 1751. *Welch* and *Jones* were both hanged.

XIV. A Gentleman sitting in a public house, seemed to have plenty of money, by taking out,
as

as the simple custom of some is, a handful, when he was paying for what he had called for; after which, he went home. But having a bridge to cross in his way, three men met him, stripp'd him, and asked, Whether he would choose to be thrown over bridge, or have his throat cut. He chose to be thrown over the bridge; which they did: but as providence would have it, a lighter, full of hay, was in the river, upon which he fell. The man who was in the boat, watching the hay, was affrighted; but the other hushed him to be silent. Having consulted together, the Gentleman had the poor man's cloaths to cover him, and the poor man shifted for more. They then went to the same house where he had before been drinking, supposing that the men might be heard of there. And having asked at the house for such a Gentleman, the people said, he was gone from thence. They then asked, If any person went from thence with, or after him? The answer was, That these men went out after him, but did not stay long. They were, at the same time, looking with much pleasure upon the Gentleman's watch. Upon this, he immediately went to a Magistrate, got a warrant, and had them taken up. They suffered death upon the same spot where they committed the robbery.

XV. Two watermen, *Smith* and *Gurney*, were hired by a Grasier to carry him down to a fair in *Essex*; but they, finding he had money, robbed him, and threw him in the river. This was concealed for many years. Yet the two men, having a quarrel over a pot of beer, the one accused the other; which being retorted again, they were both taken up, examined separately, confessed the fact, and hanged in chains at *Gravesend*, in 1646.

XVI. One *Ann Waters*, having an unlawful amour with a young man, and finding her husband

band the only opposer of their wicked pleasures, determined to put him out of the way ; and one night, being assisted by her paramour, she strangled her husband, and buried his body under a dung-hil in the cow-house ; and after he was missing, she made such lamentations, that the people greatly pitied her. When all search was at an end, it was imagined that he had gone away for debt, without acquainting his wife, or any other person ; and this feasible supposition took place. But, to her great surprise, it happened, that a woman in the neighbourhood dreamed that *Ann Waters* had strangled her husband, and hid him under a dung-hil. The poor woman disregarded the dream at first, but it being repeated fundry nights, she could no longer smother it ; and after being much talked of, authority was got for searching the dunghil, where the dead body was found ; other circumstances concurring, she was condemned to death. Before her execution, she confessed, and impeached her accomplice, who, though he fled, was soon taken, and hadged in chains ; and she was burnt.

XVII. In *Leicestershire*, a Miller murdered a man privately in his mill, buried him in his garden, and soon after, leaving the place, settled in another country, where he lived a long time ; but believing the act would never be discovered, he returned to visit some of his friends : at which instant, the person who possessed the garden had occasion to dig deep, where he found the bones of a human body. This alarmed the neighbourhood, who recollected, that about twenty years ago, there was a man in that Parish missing. Some inquired, Who was then possessor of the garden ? and it was replied, The very man is now in a friend's house in the neighbourhood. Upon which the people ran to the house, and surrounded it, calling on him unanimously as the murderer of the man ;
which,

which, with his own guilty conscience, so stung him with horror, that he soon confessed the fact, and was accordingly executed.

XIX. In the year 1690, *William Barwic*, near *York*, drowned his wife in a pond, and buried her under a quick-set hedge; giving it out, that she was gone to *Selby* to an uncle, who had sent for her to make her his heir. Some time after, one *Loftbouse*, whose wife was sister to the deceased, having occasion to water the hedge, saw a woman pass from the pond to the hedge, and then disappear; and he thought it was *Barwic's* wife: but believing her to be at *Selby*, thought no more of the matter. The next day, going past the same place, he saw the same apparition walk from the pond to the hedge, and sit down on the bank; he then perceived her to be his wife's sister, but she seemed much paler. He ran home in a great fright to his wife, who advised him to acquaint the Minister of the parish. The Minister advised them to keep it secret, till he sent to *Selby*: which being done, and no account brought of her, nor any such uncle, *Barwic* was taken up; and being stung by conscience, he confessed the fact, was condemned at *York*, and hanged in chains.

XX. About 62 years ago, a man in *Ireland* dreamed, that a relation of his was riding with two men, whose face and dress he perfectly knew. He was so much impressed with this dream, that he wrote it to his near relation, who, disregarding it, went the same road described in the dream, where he was murdered. His wife being overpowered with grief, remembered the dream, which, tho' laughed at before, was now matter of serious inquiry. At last the letter was shewn to a Magistrate, and the men described in it taken up, upon whom some of the murdered man's things were found.

On this, they confessed the murder, and were hung in chains on the same spot.

XXI. Mr *Charles Drew*, of *Long Milford*, in *Suffolk*, contrived the murder of his father, Mr *Charles John Drew*; and, with one *Edward Humphries*, shot him. The said *Humphries* was taken up upon suspicion, *Drew* supplied him privately with money, and endeavoured to procure his liberty by false witnesses. At last he himself was suspected, went to London and concealed himself; but was taken up in a bagnio, though he went by another name. While in jail, he conspired with the Turn-key of *Newgate* to go with him to *France*, offering him half his estate, but was rejected. At last, *Humphries* became evidence against him, and *Drew* was condemned and executed for the inhuman and unnatural murder of his father.

XXII. A Gentleman in *Edinburgh* having murdered his father, dragged him to a pond, and threw him in; then proper hands were got by some in the secret to drag the pond, and take him out; as if he had by misfortune been drowned. But though all precautions were used to conceal the murder, it was brought to light by a child under ten years old, who was awake when his father came in from helping to commit the murder, and innocently repeated the parricide's words; upon which, they were all found out who had any hand in it, and suffered accordingly.

XXIII. *Edward Morpew*, servant to Mr *Artherfold*, of *Sundrish*, near *Sevenoaks*, in *Kent*, attended his master to a market, where he had received a good sum of money for hops, &c. Upon their return home, he murdered his master by the side of a wood, not far from his own house; and having robbed him, he came home, and told the family

family a plausible story, that his master was gone with a Gentleman in the neighbourhood, and would stay all night. When the family were gone to bed, he robbed the house of every thing valuable he could carry off. On the 20th of October, 1748, diligent search was made for him, and he was advertised in the papers for some days. He was an *Irishman* by birth, and strolled about in *Scotland*, till the end of May, 1753, when he was known by the descriptions in the advertisement; and was taken by one who had known him formerly. At this time he was strolling about as a Tinker, by the name of *Andrew Reed*, in *East Lothian*, where he was taken into custody, and sent to London.

XXIV. Another peculiar instance of this kind occurs to my memory: A Sexton in a village within a few miles of London, in opening the ground in the church-yard for a grave, amongst the mould threw out a skull, which, a little while after, he thought he saw move; but correcting himself for his idle thought (as he then apprehended it to be) went on with his work; when by and by he again thought that the skull moved. Upon this he instantly got out of the grave, and taking it up, a large toad jumped out, to his great surprise. He also found a great nail in it, which had been drove through the head, and doubtless was the occasion of the person's death. Upon this, he began to recollect (being pretty much advanced in years, many of which had been employed in that office, as Sexton) what persons had been buried at or near that spot, and remembered, that the person who was buried there was an old man, who had kept an inn in the town of *Gravesend*, and was reported to have died suddenly; and upon talking with his neighbours, it was brought to light, that the In-keeper having married a wife much younger than himself,

himself, she had taken this cruel method to get rid of him. This peculiar interposition of providence soon alarmed the village, and the guilty wife being taken up on suspicion, confessed the fact, and was condemned and burnt at a stake as she deserved.

XXV. Another person, in like manner, was strangely discovered, who had murdered his wife by running a knitting needle into her body under her armpit; which, bleeding inwardly, killed the woman, who was reported to have died suddenly, and was buried. But some years after, the corps being dug up, and the needle seen sticking in the body, the murderer's own character helping the suspicion forward, he was thus providentially brought to justice, and suffered death for it.

XXVI. Mr *John Stockden*, a Victualler in *Grub-street*, in *Cripplegate* parish, being cruelly murdered; the murderers were detected and brought to justice by *Elizabeth*, wife of *Thomas Greenwood*, Mr *Stockden*'s neighbour; who was informed in several dreams who they were. The truth of the whole was attested by the Reverend Mr *Smithies*, Curate of *Cripplegate*.

All these instances are inserted, with a view to deter people of a bad disposition from flattering themselves in hopes of enjoying riches obtained by murder, or of concealing their guilt. Men may have recourse to law for redress of grievances while they are alive; but, for a person murdered, God himself is council, and finds proof for convicting the guilty, though concealed with never so much art. The interposition of providence in these cases, is a mystery which no man can unfold, nor can any deny. If therefore any person who peruses these pages, should be inticed to any such desperate attempts, let them only reflect upon the consequence, when the act shall be discovered. The eyes of the murderer's

murderer's prosecutor *run to and fro through the earth*; and the sting of conscience deprives the murderers of ever enjoying themselves. Let me therefore earnestly plead with every one of you, whatever your station be, to be content with your lot, and never suffer covetousness, passion, or malice, to enter into your thoughts, with a design of taking away your own life, which, in course, is the wretched state of murderers. It is common for people in these cases, as the forementioned *Hall* said in his confession, to fancy the making themselves at once; but God knows the short and bitter enjoyment thereof. I wish my abilities were more extensive, to impress on the minds of my readers an abhorrence of that detestable crime; and could I prevail with any one, whose mind is affected with a desire to possess any enjoyment by the purchase of murder, could I, I say, prevail with such to address God by prayer, and to consider how much they are abhorred by God and man, and so prevent those anxieties and calamities they bring upon themselves; and if any hint, dropped from my poor thoughts, could be of use to deter any one person from this, or any act of wickedness, it would yield me more satisfaction, than ever was obtained by the greatest riches gained by murder. I shall now conclude by recommending the two following letters from those who were at the gate of death, hastned by themselves.

Mr Gordon's letter to his son before his execution for a robbery, April 25, 1735.

AS my misfortune is what my own folly and incorrigible vices have drawn on me, so it is but just I should suffer this unfortunate death. Remember therefore what I advise you to as a father, who died shamefully for not keeping ot the practice

tice of them myself. Keep to your duty as a christian; apply to God for Grace; slip no opportunity of public prayer and hearing sermons; remain unacquainted with shame.

Honesty is a rule from which you must not depart, either for obtaining riches, or avoiding little inconveniencies. Check yourself in the smallest transgression of this kind, and think how fatal this neglect has been in me. Live suitable to your circumstances, and avoid such idle pleasures as bring on necessity, and force men on ill ways of getting money to obtain them.

Avoid, above all things, evil company, as the certain path of ruin, and inevitable cause of sorrow and misfortune. What satisfaction can you think to find in drinking among a crowd of wretches, who make themselves beasts for want of conversation? Or what happiness can you have in conversing with leud people? Fly then such debaucheries. Leave no room for the enemy of souls to enter. Nature is too corrupt to be trusted: and as you would shun my fate, follow not my example. You see in me to what vice and a sinful course brings men. Tremble therefore at the thoughts of punishment, and then you will never do what will make you feel it. The law will this day deprive you of a father; and you have no parent but the Parent of all things, to whose gracious protection I commend you: and having fulfilled this my last act of duty toward you, I bid you an everlasting adieu.

From your affectionate, though
disconsolate Father,

William Gordon.

I shall also recommend to you the exhortation of *William Barkwith*, three days before his execution; who having given the history of himself, the prospect he had, his violent pursuit of pleasure,

sure, and neglect of business, which brought him to the desperate attempt of robbing, thus addresses himself to all young men in general, more especially those of the city of London.

Countrymen and Friends,

YOU either have been, or by this paper will be informed, of the ruin I am plunged into. I hope the consideration of my wretched fate will have some influence upon your minds, and be a means of deterring you from being engaged in the same measures. The folly, extravagance, and luxury of young Gentlemen, at this time, especially those about the Inns of Court,* is but too notorious. Would they take warning by my example, they would undoubtedly prevent those shocking evils, that are the sure attendants upon extravagance and debauchery. Let them, in the full career of their pleasures, reflect upon me. I have enjoyed all the mad delights the world could supply me with; have exhausted my patrimony, impaired my health, and imbarassed my circumstances, in the pursuit of vain pleasure. Rest satisfied with the portions heaven has blessed you with, and be scrupulously tender of every man's property. I am now upon the point of bidding an eternal adieu to the world; and what I speak is from the very bottom of my soul, and from the clear ideas I have of the beauty and excellency of virtue and sobriety, and the pernicious result of vice and immorality. Dear Countrymen and Friends, think on these things.

*From my cell in Newgate,
December 18, 1730.*

William Barkwith.

N. B. He was executed December 21.

When

* He was an Attorney.

When you are tempted to any vice, consider, that though at that time it may appear trifling to you, yet you may, by little and little, be involved to the very excess of misery. I beg leave to make a comparison of this to a person being well equipped, and set out upon a journey; he at first takes wary steps, to prevent the dirt and splashing which affect him much; but, by little and little, he is so bespattered, that he cares no more, though he should be dirty all over; and consequently, the kennel and the plain stones are equal to him. Just so is it with a person embracing an evil course of life, or preferring the company of people of bad dispositions; which may be compared to a person turning off from the high-way to a bye-path: he thinks at first it is not material stepping in the cross-way, as he is for some time in sight of the high-way; so he goes on, till at last he cannot get out of the entanglement and snare he is drawn into; and though he sees himself in imminent danger, must go on, and quit the pleasure of walking in the high-way again. So will you experience, if you indulge yourself in evil company, or any evil course of life. The Wise Man saith, *Him that walketh with the wise, shall be wise; but the companion of fools shall be destroyed.* Let none of you therefore suppose, or flatter yourselves with a notion, that after you have sinned away your time in sport, or sported away your time in sin, you can model yourself so as to return to the paths of virtue; for this is rarely obtained. A wise man, by one foolish action, may be reckoned a fool all his life; but many good actions may be done by a man, and yet never regain him the character he has lost.

To return: If ever you are advised or prompted to any action which hath the least shadow of evil, be not rash in consenting, especially where the whole

whole party are violent upon the plot; an instance whereof I will give you.

There happened, about twenty years ago, a very hot dispute in a certain court of the church of *Scotland*, where one particular member, a leader of the one party, very strongly opposed the other; which exasperated them so, that about thirty or forty of them agreed to remove him out of the way, as the only effectual method for carrying their point. To accomplish their design that night, they applied to one who was a true friend to their cause, who knew where the person was at that time, and where he lodged; as their design was to lay wait for him as he went from the one to the other. The person being called out from his company in the street, about eleven at night, they told him what resolution they had taken, and what assistance they expected from his friendship. He replied with surprise, That it was indeed in his power to give them the information they desired, if insisted on; but begg'd they would in the mean time give themselves leave to reflect what consequences so rash a determination would produce: That it was in the First place murder, which he hoped none of them looked upon as a trifle. Secondly, For that very action, their whole party and cause would be abhorred by every good man. Thirdly, Many innocently suspected persons would be taken in custody, and consequently be sufferers. And, Fourthly, when they, the actors, were discovered, they would be punished; and life, if not lives, must go for life; and this would be a lasting reproach to their cause and party. By this cool reasoning, every one of them reflecting with himself, went away, as being ashamed; and, to his great satisfaction, he never heard the motion of it afterwards. This story I have instanced, to shew the great necessity and usefulness of a thorough consultation,

consultation, and the danger of rash undertakings.

Beware of permitting any stranger to enter the house in your master's absence, especially on the sabbath, or in the night, whatever they may pretend. It has often happened, that persons at such times have come in disguise; and, to gain their point, desired liberty to come in and write their name, or business; which favour you are absolutely to refuse. If it be an honest person, they will justify you; but if of a bad disposition, or with bad designs, they will be much affronted; but that is of small consequence, in comparison of your master's house being robbed, and yourself ruined, if not murdered. Many instances of this kind might be given, but I only give you hints to reflect upon at proper times.

Beware at such times, I mean in your master's absence, of going abroad, and shutting up the house, or trusting it to the care of strangers who are not of the family; lest you be thereby a sufferer. Many accidents may happen which may hasten your master's return; when finding his house shut up, or trusted to strangers, he may resent it so (as many have done) as to discharge you in a moment. But even passing this, a message may come, or a friend call upon him, by which your absence may be discovered; and if this do no more mischief, it will however lessen you in your master's esteem.

Having given the above hints in general, if observed, 'tis hoped they will help to promote your happiness. I shall next proceed to some particulars, as you are in different stations of life, to each in a few words.

First, to Clerks. Secondly, Journey Men. Thirdly, Coach-men. Fourthly, Foot-men. Fifthly, Shop-men. Sixthly, Maids.

I. Clerks.

I. *Clerks.* Devote your whole time to God and your master. Let no gaiety or amusements divert you from the proper attendance which the nature of your charge and station calls for. Let your pen be ready, lest by delays your master's loss, and other mens regular accounts, bring you to disgrace.

Let your master's secrets be precious to you, and never trust your best friend therewith; for if you break through this rule, you are not fit to be a Clerk, whatever your other qualifications may be.

Let proper application to your master's interest, with good behaviour, recommend you to the public; which I presume will pave the way for you into families both of wealth and honour, and perhaps make your fortune among the fair sex; which I find is the mark aimed at by one and all of you.

II. To *Journey-men.* You are now where every thing of the nicest taste is in fashion; and though good country tradesmen, yet to seek in many particulars; and, consequently, under Obligations to your masters. Therefore, First, If your master or mistress have occasion to send you of an errand, be not backward, but offer your service to them, especially when your day's work is over. Secondly, Never tie yourself to set hours, when your master's business is very pressing. Two or three hours in the day, to forward the work, will do you no harm; and, if your master be a man of sense, he will recompence it; if not, you lose nothing but your labour, for which you have an addition to your character, and that will over-balance the loss. Thirdly, Beware of mad days, which pass here under the character of Holy Days; those days which Journey-men, &c. to their great hurt, claim as property. What the original or

design of them was, I shall wave; and only inform you, that generally speaking, they are made times of debauch to young people, to grieve masters, disappoint customers, disturb the peace, and offend the great God, who made heaven and earth. But if you join with such as celebrate these days to the Devil, either for contriving or committing acts of wickedness, all I shall say is, *The Lord have mercy upon your soul.*

N. B. Good were it for *England*, if those days were prohibited, and the Sabbath sanctified as God has commanded. But how Churchmen and Statesmen will answer for not discharging their duty, in reforming the manners of the people, that I cannot tell.

III. To *Coach-men*. First, Beware of idleness and sloth, for, if encouraged, it will become a second nature, and every thing you do burthensome. Secondly, Never drink what your master's horses should eat, lest justice pursue you when you are not aware. Thirdly, Neglect not the horses for any kind of pleasure, lest your master be provoked, and discharge you much to your hurt. Fourthly, Beware of entertaining leud women in your stables, lest you become a sacrifice to your own lusts, and are caught in her snare, to your everlasting destruction. Fifthly, Let your carriages be kept clean, lest you are called for, and shamed for your neglect, as your time of being wanted is uncertain; and when cleaned, anoint the leather with a brush, or oily rag moistned with neat's-foot oil; after which, rub your brasses with the powder of charcoal, which you may put in a bag about the bigness of your hand, and rubbing the brasses with the bag, makes them bright, and does not spoil the leather. For wheel-grease, melt three parts of grease to one of tar; and for thorough mixing, stir it frequently in cooling. Sixthly, Consider your constitution,

stitution, and guard against liquor, lest you should endanger, not only your own life, but that of your master and family. Seventhly, Tho' the stable is not a parlour, yet it will tend to your credit to have it kept in good order. Clean the horses, and stir up therefore yourself to a vanity of doing what is your duty; and though your horses have plenty, let them once a day clean their hakes. As it is an ornament for a horse to cock his tail, if it be wanting with yours, you may, with your master's consent, observe the following directions, by which you may obtain that end.

To Nick a Horse's Tail.

STANDING is preferable to being cast. Staple the hind feet, which fasten to one of the fore feet; then he cannot strike. Barnish his nose, and hold him thereby; then cut his tail nigh two inches from his fundament; I mean the first nick. Cut on one side, where the sinews are, not in the middle. Two inches distant do the same, and you will find the sinews drop; but be sure to cut till the sinews drop on both sides. Four nicks, after the same manner, will do in the tail. Cut the sinews which are dropt with a pair of scissars. Then cut the skin in the middle with your knife, cross to the nicks on both sides; but be sure you touch not the vein, for it will prove dangerous. You must have spirits of wine ready, and tow; which being dipt in the Spirits, fill the first nick therewith; above which put some dry tow, and then a woollen rag, about two inches broad, which tye pretty tight; and do the rest after the same manner.

Let a man hold up the tail at the time of tying, which will prevent its bleeding; and be sure the plug of tow be kept in the right place, and that the horse catch no cold in the time of the operation. But if it chance to bleed much, bind it up

with a piece of list, or filleting, above all.

If nicked in the morning about eight, cut the list about bed-time, lest the stopping of the blood be dangerous; and cut the other tying next morning. Cut or untie them above, but let them remain for two or three days; against which time tie up his tail in the pulley. Be sure to keep him warm, and give him warm water and scalded bran to keep his body open, and in about two weeks his tail will be well. Then you may untie the pulley, and give him gentle exercise. His tail will run a little for some time.

I shall in this place add some instructions about Brewing, for the use of servants and others.

First, Be sure your malt be clean and good, and after it is ground it ought to stand a day or two in the sacks.

Secondly, For October beer, allow twelve bushels of malt to the hogshead, with eight or nine pounds of good hops; and this will afterwards make a barrel and half of good table beer.

Thirdly, Eight bushels of malt will make a hogshead of good mild ale for present drinking, or three hogsheads of small beer, allowing six pounds of hops; or it will make thirty six gallons of strong beer, and a hogshead and half of small beer, that will keep all the year; allowing hops in proportion to the time you intend your beer should keep; but never exceed a pound to the bushel, half a pound being sufficient for immediate drinking.

N. B. Great care must be taken that your casks are not musty, for it is the hardest thing in the world to sweeten them. They should lay a day or two to soak in cold water; afterwards scald them well in boiling hot water, till they are thoroughly clean

clean and sweet; and set them to dry with the bungs downward in some airy place.

The first copper of water, when it has boiled, pour into your mash-tub; and by the time you have filled your copper again, put in your malt, and mash it very well. Fill your mash tub up with more boiling water, if you think there is not your quantity of strong beer, or the mash is too thick. Stir it again. Let it stand two hours. Then set a tub under the cock, and rub a handful of hops therein; it will save it from accidents, or fretting. Run your wort off very slowly; if it is thick, throw it up till it run clear. Let your second and third mash stand about an hour and half. Observe, that one third of the liquor you put on the malt is wasted in the mash and boiling; so that the other two parts must make the quantity of strong beer you intend. As for the small beer, what quantity you put on the grains, you have the same again; only allowing for the boiling. About one hour is long enough to boil it; and when half boiled, throw in a handful of salt. In each boiling, you will know when it is boil'd enough by its turning clammy. Then strain your wort through a sieve, and lay it thin to cool in your tubs. Do the same with your small beer.

When cold enough to work it, set a wooden bowl with yeast in the beer, and it will work over, with a little beer in the bowl. Stir it twice a day. Let it stand forty eight hours, then tun it, taking off the yeast. Fill your vessels, leaving some to fill up your barrels. Let it stand till it has done working, then lay on your bungs lightly for a fortnight; after which, shut it up as close as you can. Mind there be always a vent-peg in each barrel; for in hot weather they will hiss, and want air, which must be given them. If you can boil your ale at one boiling, 'tis the better; if not, as

convenience serves. The strength of your beer will be according to the goodness and quantity of malt and hops you allow: there is no certain rule can be given.

A Receipt to cure the Bite of a Mad Dog.

TAKE the leaves of Rue, picked from the stalks, and bruised, six ounces; Garlic, picked from the stalks, and bruised; Venice Treacle, or Mithridate; and of the scrapings of Pewter; of each four ounces. Boil all these over a slow fire, in two quarts of strong ale, till one pint be evaporated. Then keep it in a bottle close stopped, and give of it nine spoonfuls to a man or woman, warm, seven mornings together fasting; and six to any beast, horse, or cattle, cold; three to a sheep; and six to a dog.

N. B. It should be given within nine days after the biting of the dog.

Apply some of the ingredients from which the liquor was strained to the bitten place.

This Receipt was taken out of *Catbop church in Lincolnshire*. The whole town almost having been bitten by a mad dog, and all that took this medicine did well, the rest dying mad.

Many more instances could be given of its usefulness since, as it has been often applied, and never once failed of success.

IV. To *Footmen*. When you clean plate, take a little bit of wash-leather, dip it first in spirits of wine, and then in whiting; rub your plate with it, and then with a piece of flannel rub it thoroughly, afterwards with a brush. If much tarnished, clean it with soap-suds; but if stained with vinegar or eggs, dip your finger in oil and soft sand, and rub the stained place therewith; then clean it as above.

The

The closer and warmer you keep it, you will find it the better.

When you clean your knives, endeavour to use both hands; for the quick dispatch, have your brick-dust moist. If you use them daily, moisten it with soap-suds; but if to be kept, moisten it with oil or fat, and that will preserve them from rust. Then, clean wiped, lay them close, with paper betwixt them; but be sure it be perfectly dry.

Clean your forks with a bit of leather and brick-dust; but if they are rusted, or to lye by, do them with a thin bit of fur and brick-dust, so thin as to go betwixt the prongs of the fork. If possible, keep your knives in a very dry place, else they will rust; and if you neglect wiping them after they have been used, especially after fish, pudding, sallad, potatoes, vinegar, or lemons, you will find it double work to clean them.

When you clean windows, put a little whiting in water, wet a rag or sponge in it, and being squeezed in your hand, then rub your windows with it; after which, clean them with a thorough dry cloth; but if it be wet or linty, it will not clean them perfect.

When you clean your glasses, dip them in water, and rub them in it; then lay them down to drain. Lastly, wipe them with a cloth; which, if wet or linty, will leave a lint upon the glass. If you have to do with people of a nice taste, you had best examine them betwixt you and a burning candle.

Your crewets or decanters you may clean, by putting in them a few bits of brown paper and a little sand, shaking them some time in it. The coarser the sand and paper the better.

Wipe your china, if possible, with warm water; they will be the sooner done, and shine better: and

wash your tea and coffee-cups with boiling water, lest there be sugar at the bottom. Procure a soft cloth to wipe them, especially if fine china; and when you have wiped coffee or chocolate cups, put your hand into the basin, before you throw out the water, lest you throw out a saucer which you did not perceive.

Have every thing ready but your bread and beer, which should come in with, or a few minutes before dinner. Set your side-board regular; on each side equal of plate, glasses, waiters, or whatever is set thereon. Let your wine be also set regular, with a cork of each sort ready drawn. Have your cork-screw always ready; and if you are allowed or obliged to wipe knives, have a cloth on purpose for that use.

When any liquor is spilt upon your table, as soon as possible wet a rag in a little warm beer, scrub your table with it, then dry rub it with a coarse cloth. When you have time, anoint it with a bit of waxed oiling rag. Lay the rag before the fire, and the wax (I mean bees-wax) will melt into the rag; and to make it shine, scrub it thoroughly with a hard brush, then with a piece of woollen rag; to all which, add a little elbow-grease.

If you should have no beer at hand, better wet the cloth with water, than let your tables be stained with liquor drying into them.

When you lay your cloth, observe the hem is on the wrong side, which is always to be laid undermost; and lay the middle of it upon the middle of the table, by which means it will lie regular. Set your salts nigh the corners, and your knives opposite each side, against the other. The knives laid in order for the right hand, and the forks for the left.

Let the heads of all fish, fowls, hares, rabbits, pigs, &c. (where there are but one or two in a dish)
face

face the head of the table, whether at top, bottom, or sides.

When you have the care of the liquors, let it not be a snare to induce you to defraud your master, or to break in upon your own constitution, lest you live to curse the day when you had such a trust, and abused it.

Be early up, that your dirty work may be done, yourself clean, and ready to attend in the parlour; and at leisure time prepare your things, that you may have it in your power to go on a message, or do any bye job, which by accident may fall in your way.

Let parlour discourse go in at one ear and out at the other, whether it be matter of consequence, or trifling; and never speak except you be desired, even though it be in your power to drop seasonable hints. Your station excludes you from all such freedoms.

When you are to go on a journey with your master, be sure to set down every thing of his, and also of your own; and when you come to an inn at night, call for your master's bed-room, to which carry all his and your own things, except where you have a close room to yourself; and after they are secured, attend your horses; your attendance when they are fed will be an additional feed to them. Beware of throwing the saddles off when they are hot, for thereby many horses are more damaged by colds than people are aware of.

Be sure to see your master's bed-linnen well aired by the fire, and his bed ready in due time; and have every thing in readiness for setting out at your master's time in the morning. Never trust to servants in the inn to call you up, but endeavour to wake at your own time.

Beware of being too free with liquor, whether at your own, your master's, or any other person's charge;

charge; for thereby you may be rendered incapable of giving proper attendance to your master or horses, and be reckoned a fool into the bargain.

If your master chance to have a small garden, and not sufficient business for a Gardener (as I hinted before) be not backward in obliging him; but do in it what your time, strength, and capacity will permit; and for a help, please to observe the following directions I received from a professed Gardener, which 'tis hoped will be of service to you.

I shall, first of all, give you a catalogue of all the seeds that I can think of at present, usually sown in kitchen gardens, and that are useful in a family: next, I shall lay before you some useful directions in gardening.

A Catalogue of Kitchen Garden Seeds.

ROSEMARY

Hyssop

Sorrel

Beet

Edwards

Flanders

Greens

Barans

Sandwich

Readings

Grey

Blue

Green

White

Large White

Small White

Egg

Dutch Admiral

Crown or Rofs

} Early Hot-
spur

} Peas

Hotspur

Gosport

Spanish

Sandwich

Windfor

Large White

Small White

Speckled

Rocambole

Broad

Curled

Turnip

Common

White

Prickly Spinage

Charvile

Green

Golden

Coron Sallad

} Beans

} Kidney
Beans

} Cresses

} Mustard

} Purslane

Sandwich

Sandwich Radish		London	
Artichokes		Straßbourg	} Spanish Onion
Cabbage	} Lettice	Red	
Brown Duck		White	
Silesia		Engliff	
Red Spanish		London	
Cofs		French Leek	
White Roman		Rocombole	
Tarragon		Shallots	
Mint		Garlic	
Cucumbers		Potatoes	
Mellons		Italian Sallery	
Gourd		Plain	} Endive
Pompion		Curled	
Thyme		Cardonne	
Winter	} Savory	Succory	
Summer		Red	} Beet
Winter	} Sweet Marjo-	White	
Summer		Roman	
Plain	} Parsley	Italian Fennel	
Curled		Collyflower	
Long	} Turnips	Engliff	} Cabbage
Round		Dutch	
Yellow		Ruffia	
Orange	} Carrot	Dutch	} Savoy
Red		Yellow	
Swelling		Broccoley	
Skirets		Colewort	
Scortsonera		Lop Lettice	
Salisfy		Common	
Black	} Spanish Ra-		
White			

Gardener's Work in January.

DUNG and dig, or trench your ground for the spring season. You may also be doing it in November and December, with more hopes of success, if you are, like many others, curious and desirous

desirous to have forward herbs, roots, and plants; as curled lettice, radishes, and sallad herbs. You must take care to plant cabbages and beans, and to sow peas. Also now is the time to lay straw over your peas, if they were sown in the month of November or December. What you could not do in the last month, you must do in this. You should re-plant lettice in nursery beds, under glasses, to have them cabbage early: the curled lettice is preferable to the other sorts for its forwardness. Sow Radish, and mind to cover them well with straw, and other seeds that will bear the cold.

Gardener's Work in February.

WHAT you could not do in the last month, you must do in this. Prepare your ground for another crop of peas, radishes, lettice. Plant cabbage and beans; plant also garlic, roccamble, shallots. If your melon seed was not sown in January, you must not fail of doing it in February; as also your green purslain, and cucumber seed; but not the golden purslain, for that is too tender.

You must now make new beds for re-planting cucumbers and melons. Sow all sorts of herb-seed in the open ground, except the golden purslain, towards the end of this month. Though you sowed peas in November or December, it is convenient to sow some again now, that you may have later peas when the first are gone. You should not plant those plants that have been brought up in the hot-bed, till the beginning of May; because the earth must be warm first. Choaks that are covered with dung, air a little.

Take notice, that you must never do this, till you are pretty sure that there will be no more frosty weather.

Gardener's Work in March.

YOU must now make beds for re-planting cucumbers and melons. Now sow all sorts of herb-seed in the open ground, except the golden purslain. Towards the end of this month you are to scatter mold on the beds that are sown, and plant asparagus. Though you sow'd peas in November, it is convenient to sow some again now, that you may have later peas when the first are gone. You should not plant those plants that have been brought up in hot-beds till the beginning of May, because the earth must be more warmed by the sun first.

Gardener's Work in April.

THE Gardener's work, especially about plants and herbs, is now coming on apace. He must begin to sow and plant, and sweep and clean the allies of his garden. He should go on sowing herb-seed, as sorrel, beets, parsley, chibout, white and red, onions, &c. You must likewise water with care young plants, cucumbers and melons. Continue to sow them in beds, that they may be fit to be removed into the open ground. This is the time to plant strawberries, and to nip off the stalks from the old stocks.

Gardener's Work in May.

A careful Gardener this month will be sure to do what he left undone in April. Weed your crops, and keep them clean, that your plants may thrive the better; and at the end of this month thin those roots that come up too thick. In the beginning of this month you sow kidney beans, and not sooner; because they are so tender, that the least frost would hurt them: and there are sometimes sharp frosts in April and May, as I have

have found but too often by experience. Now you may sow radishes in the open ground, as also the george lettice, the roman, the royal, the bellegarde; and towards the end of the month, the perpignan, and german lettice. These two sorts are sown likewise in June, in order to have some late in the year. They thrive better in a free soil than in a light one. Now sow collyflowers in hot-beds, winter cabbage, and other sorts of kitchen garden feeds, if you omitted to do so in March and April. We likewise plant beet, carduus, and cabbage. A good Gardener will never fail in this month to keep his crops and ground clean.

Gardener's Work in June.

IF you have any wall-fruit trees, you are to disbud trees in May, you must be sure to do it in June. Pale up your peaches, and at the same time pluck those that are too many, that the remainder may thrive the better. In this month you must bind up and disbud the vines. Be careful to water your plants that want it in a dry season. You now sow succory, genoa lettice, and the several sorts I mentioned in the work for May; also kidney beans, to have them ripe in autumn; and peas, that you may have them green all summer. In this month you should pluck the fruit off those dwarf trees that are overladen, that those you leave on them may grow and ripen the better.

Gardener's Work in July.

YOU still go on sowing peas, to be ripe in October; and kidney beans, to gather green in the autumn. You also sow succory for both autumn and winter. Sow also a small quantity of spinage, because 'tis apt to run to seed; but if the Gardener is mindful of watering it, 'twill be fit

fit to be gathered, and not run up to seed. Now is the time to sow cabbages and other seeds. Be mindful of watering very often. In the beginning of the month dig about your cucumbers that are in the naked earth.

Gardener's Work in August.

THIS is the proper time to gather lettuce-seed. The Gardener who is curious about his seeds will lay each sort apart. You should also gather onion and beet-seeds. Leave the seed in its cod till you want to sow it; and then rub it out. You must now re-plant succory, and bind those that were re-planted in July. Take care not to tie them too hard at top, for fear they should burst in the middle; for by long experience I have found it best to take care of such plants. Sow radishes for the autumn, and charville for winter and spring. Water all your plants and herbs that want it; as succory, radishes, &c. Cut off the stalks from the plants of the artichokes you have gathered, for they are useless. Sow spinage as in the last month, and when it is come up, water it often. Gather peas that are designed for your winter store. When you find that your onions have left off growing, you must lay them down, and onions will thrive afterwards. A Gardener who is industrious will always in this month dig his borders, and along his walks a third time, and hough the alleys of his beds: this work is very necessary, for the reasons I have laid down in the second part. You must not fail to plant white winter cabbage. You should begin about St *Matthew's* day to sow white onion seed, that you may have some in May the next year; but you must not sow a great quantity, for fear of its running up to seed.

Gardener's

Gardener's Work in September.

YOU begin now to bind collyflowers and celsary: nor must you forget to bank them up with earth, to whiten them, and cut off the tops, that the rest of the plants may grow the better. It is in this month you must pull up your onions to dry them, if you did not do it at the latter end of August. You must be sure to tread the leaves of roots, as beds of beets, parsnips, carrots, and they will thrive after it. You should now cover over your Spanish cardoins with straw, to whiten them, and to hinder their being broken by the high winds. I advise you to bank them up well with earth; and still bind your collyflowers about with straw. In the beginning of this month sow white onion seed, to have them after those you sow'd in August; also plant succory for the winter and spring.

Gardener's Work in October.

YOU should this month break up your beds, and lay the mould apart; as also the rotten dung to be put upon the beds where you design to sow seed, or set plants next spring. You now plant your young strawberries in borders and beds, that they may bring forth fruit the next year. Likewise plant borders of fine herbs. I believe they would do better if they were planted at the latter end of March, when commonly the frosts are over. I have always found it so.

Gardener's Work in November.

IN this month the Gardener must begin his winter's work without fail. I shall put him in a way to do it according to the quality of the earth. Those who have trees to plant in a weak soil, or in a free one, which is neither hot nor cold, should be

be sure to do it in this month, for the reasons mentioned elsewhere. They should also let dung be carried to be laid over the earth at the foot of each tree they plant. When the tops of asparagus begin to feed, you must not cut them till the seed is red; if you do it sooner, the next year's growth will miscarry, and they will shoot but little in the spring. You must begin to bank up with earth your artichoaks in soils that are not moist; for if they are, and you should then do it, the stocks would grow rotten during the winter. As for those that grow in such a soil, you must content yourself with covering them with dry dung, or dry litter.

Gardener's Work in December.

IN this month you may raise some few herbs for fallad in hot-beds, which nevertheless cannot be done but with glasses. You may sow peas now, provided you do it in a good place of shelter, that you may have some early. And to preserve them from the frost, you ought to cover them. This work may likewise be done in December and January, so that it is needless to mention it here again.

THAT you may improve the fruit of your garden to the best advantage, observe the following directions for making sundry pleasant and useful things in a family.

To make Elder Berry Wine, which in Scotland we call Buntry Berries.

TAKE full two pecks of berries, picked from the stalks, and perfectly ripe; put them upon the fire with eight gallons of water, and when boiled two or three minutes, strain them through a sieve. Then take the liquor, and twenty eight pounds

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of

of sugar mixed with it. Set all upon the fire, and boil it about a quarter of an hour; then strain it off, and put it in any vessel. Put into it a little bit of toasted bread, covered over with yeast to set it a working. Then put in three pounds of Malaga raisins; and after it has done working, put the bung in close.

This wine suits winter best, and is commonly drank warm.

To make Currant Jelly.

PICK your currans clean; then put them in a Jarr; and being stopped close, put it in a pot of cold water, and let it boil flow an hour or two, till the juice is all out of the currants. Then strain it through a cloth, and put in two pounds of sugar for one pint of juice. Then set it over a gentle fire, and let it simmer for about half an hour, and keep constantly skimming it. When cold, pour it into glassies or pots, covered with white paper very close.

To make Currant Wine, which in Scotland are called Riffers.

TAKE three pecks of currants, squeeze them in a tub of water, to get out the juice, then pour the juice upon twenty eight pounds of sugar. Pour it into a vessel, and to make it up nine gallons, wash and squeeze the stalks with clean water; after which, it will work up all the filth out of the bung-hole.

N. B. You are to pierce it about the middle, as it contains much grounds; to prevent which, let it stand an hour or two after 'tis squeezed, that the grounds may settle to the bottom, which will also prevent wasting your sugar.

To make Cider.

FOR one Hogshead take twelve bushels of apples, grind or bruise them thoroughly; then put them in a hair bag, or instead of a hair cloth, put it in rows of straw and apples. Then press out the juice, after which, strain it clear off, and put it in the cask. In about a fortnight's time rack it off, if fair weather; if not, you are to wait till the weather settle. Then throw two handfuls of horse beans in it.

To make it clean, and fit for keeping, mix your apples half sweet and half sour; and when fully settled, put in it six or eight pounds of treacle, which will make it of a bright colour. Observe, that every sort of apples are not equally juicy, and consequently, of those that are least so there must be a larger quantity.

To make Orange Shrub.

SQUEEZE oranges till you have two quarts of juice, then strain it off; and having prepared three pounds of sugar, put it in an earthen or stone pan, and pour the juice over it. Let it stand till the sugar is dissolved, only stir it frequently; then put it in a cask, with a gallon of rum, and shake it frequently for a few days. Let it stand a week or two, and then rack it off.

N. B. The finer your sugar, the better will your shrub be; but if you squeeze your fruit too much, it will be the more unpallatable, and taste of the peel.

To make Raisin Wine.

YOU must allow three hundred pounds of raisins to the hogshead, or to every gallon of water five pounds of fruit. Put them in a mash-tub, and when they begin to ferment, be sure to stir

them often. Let them stand twelve or fourteen days, then press them off, and put the liquor in your cask, leaving the bung open about four days. Keep it fill'd up. Then stop it down, leaving your vent-spike loose a few days. Afterwards draw it out occasionally, to see if it wants vent. Let it stand a year, and if you think it not fine enough, rack it into another cask, and fine it.

Another Way.

TO a gallon of water put seven pounds of raisins. Pick off the large stalks, and give them a slight chop, so as to bruise them; but 'tis not good to cut them too small. Put them in the water, and let them stand twelve or fourteen days, and strain them twice or thrice each day. Then drain it off as fine as you can, put it into your vessel, and let it work, keeping it filled up with the same; but if you have not sufficient, get a pint or a quart of tavern white wine to supply the deficiency. When you find it has pretty well done hissing, stop it down fast, and let it stand about six months. If it be fine, bottle it off; if not, put some dry hops into your vessel, about two ounces to two gallons, giving it a gentle stir at the top. Stop it down, and it will be fine very soon; after which, bottle it off: but you should not drink it till after it has been a twelve-month old in the bottles.

When you have any kind of liquor to bottle, be sure your bottles be clean, and well dried. Generally speaking, seven dozen of bottles hold eighteen gallons, which is a kilderkin of beer. That you may know the measure of each cask by its name, I have for a help inserted them.

Beer Measure.

2 Pints	} is	1 Quart
4 Quarts		1 Gallon
9 Gall.		1 Firkin
2 Firk.		1 Kilderkin
2 Kild.		1 Barrel
3 Bar.		1 Butt

Wine Measure.

2 Pints	} is	1 Quart
4 Quarts		1 Gallon
63 Gall.		1 Hoghead
2 Hhds.		1 Pipe
2 Pipes		1 Ton

N. B. Beer measure holds about one fifth more in quantity than Wine Measure.

For the help of those who have gardens to measure, I have also inserted,

Land Measure.

12 Inches	} is	1 Foot
3 Foot		1 Yard
5 $\frac{1}{2}$ Yards		1 Perch or Pole
40 Square Perches		1 Rood
4 Roods		1 Acre

Having thus informed you of your work in the garden, &c. the next person I shall address myself to will be the

V. Shopman, or Porter. Endeavour to oblige your master's customers; but take not upon you to give answers, but by orders from one or other of the shop. Neither intrude partnership with them in conversation; this may perhaps give offence. And even though your master, or masters (as every one in the shop or computing-house may be called) permit you to be familiar when alone, you ought to keep your distance when any other person is present.

Be always ready to oblige your mistress; and do not exalt yourself by boasting that her message, &c. is not your work. If you have orders to do nothing exceeding your strength or capacity, you are your own adversary if you refuse; yea, even when you have leisure time, give what assistance you find proper to the maids; if they be good,

you cannot do too much to oblige; and if bad, good-natured actions will make them better. Another benefit you may reap by obliging the fair sex, and that is, you may ingratiate yourself so far in their favour as to be esteemed by them to your credit and happiness also.

When you are sent with a letter or message, make haste with your answer: you know not what the consequence may be, and how much your master may suffer by your negligence; and never offer to break open a seal, for it is an unpardonable crime.

As the following receipts may be of some service to you, I shall insert them.

To make good Liquid Shoe Blacking.

TAKE two quarts of beer or ale (a Scots pint) and four ounces of sheep or kid leather parings; boil them to the half, and drain it through a sieve or cloth. Then put the liquor upon the fire, with two ounces of brown sugar candy, and four ounces of ivory black; boil them two or three minutes till mixed, then pour it in any thing which suits you best. Stir it some time in cooling; and when cold, stroke your soft brush with the stick. After you have blacked your shoes, clear them by rubbing them with a dry brush, which will make them shine.

A Receipt for Ball Shoe Blacking.

TAKE eight ounces of white soap, eight ounces of bees wax, and four ounces of brown sugar candy; melt them together till liquid, then put in five or six ounces of ivory or lamp black; and when thoroughly mixed, roll it together with your hand, and put some brown paper or a rag round it.

You must have three shoe-brushes; one for rubbing off the dirt, another for blacking, and a third for making them bright after being black'd. These
all

all together will not cost upwards of twelve or sixteen pence, and will serve one Gentleman ten years, used every day.

N. B. If you put oil in your blacking, your shoe tops will spoil your stockings; you therefore had better soften the upper-leather with a little oil, where the leather is in danger of renting.

VI. Maid Servants. If any of you chance to be a Lady's maid, take care that you have your Lady's wearing apparel in readiness, every thing in its proper place, which will make it easy for you when she is a dressing, and will also represent you favourably unto her. Take care that none of the things which you have the charge of be wanting, lest you be brought to disgrace; and to prevent this, look frequently over your inventory. Be sure to keep yourself clean, which will be to your own credit and your mistress's satisfaction.

Prepare every room and bed as soon as possible, not knowing how soon they may be wanted, which is uncertain; but also lest you be otherwise engaged, and not have time for so doing.

Beware of revealing your mistress's secrets, even to your most intimate friend, lest thereby you become justly the object of her displeasure, abhorred by every wise person, and discharged with disgrace.

Never misrepresent any person unto her, lest you disturb the peace of the family. Let therefore your familiarity be confined to subjects which will give her no uneasiness; and beware of affecting her mind with jealousy and suspicions, for it will be a means to deprive her of the happiness of life, which all your services can never balance.

Beware of usurping over your fellow servants, for thereby you may be abhorred, and spewed out of the family like gall and wormwood.

As it is generally the business of the Lady's maid to buy in necessaries for the family, I will in this place give you the form of a House-keeper's bill, containing such articles as are generally wanted in a family; hoping it may be of service to those who have not been practised in drawing up such accounts. The Washer-woman's bill is added for the same purpose.

A Bill of small Matters laid out by a Housekeeper.

1753		l. s. d.		
August 16.	5 lb. of Beef, at 3 d. $\frac{1}{4}$	—	0	1 4 $\frac{1}{4}$
	Greens —	—	0	0 6
	Eggs — — —	—	0	0 8
	A quartern Loaf —	—	0	0 6
	Gravy Beef, 3 lb. —	—	0	0 6
17	Brick Dust —	—	0	0 2
	Butter 1 lb. —	—	0	0 8
	Sand — — —	—	0	0 4
	8 lb. Beef, at 3 d. $\frac{1}{4}$	—	0	2 2
	Black Lead —	—	0	0 6
	A Loaf —	—	0	0 3
	Matches —	—	0	0 1
18	Salt, 1 peck —	—	0	1 3
	Butter, 1 lb. —	—	0	0 8
	A Birch Broom —	—	0	0 1 $\frac{1}{2}$
	Sallad —	—	0	0 4
	7 lb. Mutton, at 3 d. $\frac{1}{4}$	—	0	2 0 $\frac{1}{2}$
	$\frac{1}{4}$ lb. Mustard —	—	0	0 6
	$\frac{1}{4}$ lb. Pepper —	—	0	0 4 $\frac{1}{2}$
19	5 lb. Veal, at 5 d. $\frac{1}{4}$	—	0	2 2 $\frac{1}{4}$
	2 lb. Bacon —	—	0	0 10 $\frac{1}{2}$
	Turnips, 1 bunch —	—	0	0 1 $\frac{1}{2}$
	2 Fowls — — —	—	0	2 6
	2 lb. Butter, —	—	0	1 4
20	7 lb. Pork, at 3 d. $\frac{1}{2}$	—	0	3 0 $\frac{1}{2}$
	A Quarter of Lamb —	—	0	4 0
Carried over		1	7	0 $\frac{1}{2}$



[73]

		l.	s.	d.
	Brought over	1	7	0 $\frac{1}{2}$
3 lb.	Potatoes	0	0	3
21	Fish	0	1	6
2	Ducks	0	2	8
2 lb.	Gravy Beef	0	0	3
	A Sallad	0	0	4
	Eggs	0	0	4
		1	11	4 $\frac{1}{2}$

The Washerwoman's Bill.

1753		l.	s.	d.
August 16	4 Sheets	0	1	2
	3 Fine Shirts	0	1	0
	7 Smocks	0	1	9
	7 Stocks	0	0	7
	3 Neckcloths	0	0	3
	5 Pair of Sheets	0	2	1
	7 Fine Towels	0	0	3 $\frac{1}{2}$
	6 Table-cloths	0	1	6
	7 Napkins	0	0	3 $\frac{1}{2}$
	2 Breakfast cloths	0	0	1
	3 Coarse Towels	0	0	1 $\frac{1}{2}$
	5 Pillow Cases	0	0	2 $\frac{1}{2}$
	7 Pair of Stockings	0	0	5
	9 Dusters	0	0	4 $\frac{1}{2}$
	4 Handkerchiefs	0	0	2
	2 Long Towels	0	0	2
	3 Knife-cloths	0	0	1 $\frac{1}{2}$
	3 Night-caps	0	0	1 $\frac{1}{2}$
	5 Aprons	0	0	5
		0	11	1 $\frac{1}{2}$

As my whole desire is to make things plain and easy for servants, I shall next suppose you received two Guineas of your mistress, and are to give her back

back the change, after paying for the foregoing things. You are to set down the two Guineas received first, as it is the largest sum, and then your thirty one Shillings and four-pence under, which being subtracted, will shew the balance due to your mistress.

Received <i>August</i> 15, 1753. of my mistress	—	£. 2	2	0
Laid out for the house's use	—	1	11	4 $\frac{1}{2}$
Remains in hand not laid out	—	0	10	7 $\frac{1}{2}$

To prove it, add the two small sums together, and if right, they will be two Guineas — £. 2 2 0

But suppose you received only a Guinea; to find out how much you want, place first what you have laid out, — — — £. 1 11 4 $\frac{1}{2}$

Received of Money	—	—	1	1	0
You have to receive of your bill	—	0	10	4	$\frac{1}{2}$

To prove if you be right, observe the former rule, by adding them both together — — — £. 1 11 4 $\frac{1}{2}$

Now suppose you add the two bills together, see how your account stands.

The House Bill	—	—	£. 1	11	4 $\frac{1}{2}$
The Washer-woman's Bill	—	0	11	1	$\frac{1}{2}$

You want Sixpence more, supposing you received Two Guineas 2 2 6

To make yourself easy, and keep your accounts clear, set down all your whole bills in one. For example, suppose you have six different bills to be paid, write down the total of each in the following manner, and then add them all up together, with your house bill, thus;

The

			<i>l.</i>	<i>s.</i>	<i>d.</i>
The Butcher's Bill is	—	—	1	7	0
The Baker's Bill	—	—	0	6	10
The Washer-woman's Bill	—	—	0	9	2
The Poulterer's Bill	—	—	0	10	0
The Fishmonger's Bill	—	—	0	13	0
The Green-woman's Bill	—	—	0	5	0
The House Bill	—	—	0	17	3
			<i>£.</i>	4	8 3

By observing these rules, however mean and trifling they may appear to others; yet to you who are not practised, they may be of service, as a guide to a child who cannot walk.

I have here set down the names of the different joints of meat, &c. for a help to you when sent to market, as strangers are often apt to forget or mistake them.

B E E F.

An Ox Cheek is half the head.

The Shin is cut off the veiny knuckle of the fore quarter.

Ribs of Beef are cut off the fore quarter.

The Sirloin is cut off the chine part of the hind quarter.

Rump of Beef is part of the chine, and joins to the sirloin.

Buttock of Beef is the thick piece of the upper part of the thigh.

The Ach-bone joins to the buttock.

The Thick Flank comes off one side the buttock.

Brisket comes off the belly part of the ribs.

Veiny Piece is off the veiny part of thick flank.

Thin Flank is the belly piece from the brisket, and comes off the thin part of the thick flank and veiny piece.

Moose Buttock is a piece cut from between the buttock and leg.

B A C O N

B A C O N.

Hock of Bacon is cut off the hind or fore leg.

The Best is the thin or belly end of the ribs.

M U T T O N.

The Head, with the Heart, Lights, and Liver.

A Shoulder is the fore leg cut from the fore quarter.

A Neck, the fore quarter next after the shoulder is cut from it.

A Breast, the belly end of the ribs cut from the neck.

A Leg, cut from the hind quarter.

A Loin, the hind quarter after the leg is cut from it.

A Chine is the two loins not separated.

N. B. Lamb comes under the same names, only the neck and breast being commonly together, is called a Coast, or Ribs of Lamb.

P O R K.

Leg of Pork is the hind leg cut from the loin.

Spring of Pork is the fore leg.

A Fore Loin is cut off from the spring.

A Hind Loin is cut from the hind quarter after the leg is cut from it.

V E A L.

Calves Head.

Shoulder of Veal is the fore leg cut from the neck and breast.

Neck of Veal is the ribs of the fore quarter.

Breast of Veal is the belly part of the ribs from the neck.

Leg of Veal is the leg cut whole from the loin.

Fillet of Veal is the leg when the knuckle is cut off.

Knuckle of Veal is cut off from the fillet.

Loin of Veal is the hind quarter cut from off the leg.

POULTRY.

POULTRY.

A Turkey. A Fowl. A Pullet. A Capon.
 A Chicken. A Rabbit. A Hare. A Partridge.
 A Woodcock. Larks. A Goose. A Duck.
 Goose Giblets. A Pigeon. A Wood Pigeon.

HERBS.

Parsley. Thime. Onions. Sage. Asparagus.
 Turnips. Parsnips. Carrots. Savoys. Sprouts.
 Colly-flowers. Potatoes. Sellary. Beet Roots.
 Pot Herbs. Peas. Beans. Spinage. Sallad.
 Cucumbers. Artichoaks. Endive.

If any of you happen to be *Cook Maids*, your early rising will be necessary, that you may have your rooms, brasses, and other things clean, before you have orders for dinner. Be careful to have your fire prepared in time, that you may have no hindrance when you are to set about dinner.

Keep your kitchen and furniture as clean as possible, which will be an ornament to it, and a credit to you. Though it is not required to be like the parlour, yet 'tis necessary to keep it clean, as more people resort thereto than any other room in the house. And as this qualification of cleanliness recommends maids to the other sex, and engages men to honourable intimacy with them, I hope it is sufficient to prevail on maids to be mindful of their duty.

If your mistress, or house-keeper, profess to understand cookery, whether rightly or not, your best way will be to submit thereto; mean time expect, that what is right she will have the praise of, and what is wrong you must bear the blame.

As for *House Maids*, they have need to employ both their hands and eyes; the one to get their work done, and be clean in proper time, and go to your Lady's room, and do some bye jobs for her

her maid, or to go to the kitchen, and lend a hand to the Cook; and in the mean time use your eyes well, that so you may be able to embrace an opportunity of a Chamber Maid or Cook's place, when it offers.

I shall not enter upon particulars, as I only aim at giving a few directions for helps to those who cannot undertake any places, but those of all sorts of work, who are perhaps to seek in many things which they will be obliged to do; but this I shall defer a little, and presume to advise one and all of you, whether Chamber-Maid, Cook, or House-Maid, not to be backward in assisting their fellow-servants. Do not wait till desired, but rather ask what you can best do to forward the work: and if the person who has the weight of the work upon them do not know how to do it, be not wanting with your advice. These things not only engages fellow-servants, but even masters and mistresses. I might add, that when you leave your place, it will be an addition to your character, that you are a peaceable servant, and obliging to your fellow servants.

Another advice I presume to offer is, Let no man encroach upon your chastity; for many women hinder their own good fortune by granting men too easy access to them. You are therefore to consider, that if any man have a real regard for you, and you prudently despise his loose attempts, you will thereby draw out his affections to you, so that at last he will make love to you upon honourable terms. Nothing is more common, than for women to be despised by those admirers they have allowed too great freedoms to; therefore reject all loose discourse and actions. If a man pretends love to your person, the law gives him access honourably; if to gratify his lust, it is only kissing a *Judas*, who would rather hear of your

your burial, than that you should prove with child. I know this doctrine will sound badly in the ears of some rakes and whoremongers in this place, who support and defend this vice, and in whose mouths are commonly some favourite arguments, for which they have digged to the very bottom of hell; in answer to which, passing by many, I shall only mention the following, avoiding the breaking through modesty and decency as much as I can.

First Defence of Fornication.] It is no crime for a man to embrace an opportunity to gratify his passion with any woman, whether she be bond or free.

Answer.] Pray, Sir, be so good as to put yourself in the place of the injured person. For instance; Suppose I were to debauch any woman of your kindred, would you justify me, and approve of my conduct as a piece of manhood and bravery; or would you not rather swear revenge against me, and resent it, as did *Jacob's* two sons with the *Hivite*, and *Absalom* with his brother *Amnon*? If so, you no more act like Gentlemen, or reasonable creatures; but like unto animals, who are governed neither by law, reason, nor regularity.

Second Defence.] Men and women cohabiting together cannot be called irregular, or transgressors of the law; but rather obeying the command of God, who said to our first parents, *Be fruitful; multiply, and replenish the earth.* Now is any thing more clear, than that this is a duty incumbent upon all mankind?

Second Answer.] Did not the same God, the life and law-giver, command you to *do unto others as you would they should do unto you*? Is not this command as binding upon you as the other? Why then do not you obey it? But there is too much ground to doubt, that you neither fear him, nor regard

regard his laws; else you would not act so opposite thereto. Mean time you are to observe, that when the law was given to be fruitful, there was only one male; and, as *an help meet for him*, one female. When he preserved a remnant from the destruction of the flood, there was for each male a female. When the tribe of *Benjamin* was destroyed to six hundred men, they were allowed to take each *one* of the daughters of *Israel* for the preservation of that tribe. And I believe it will puzzle your brains to find out an established rule condemning those examples. But now as we are upon that subject, I will presume to ask one civil question, and that is, Suppose our *British* Mariners should find an island desolate, and intended to have it inhabited, would they send ten men for one woman, or ten women for one man? Or would they not rather send equal of both? And supposing they arrived, would promiscuous cohabiting answer that end so well as every man's having his own wife? I believe these questions put to the wildest rake in London, will not be answered in the negative. But to come somewhat closer to the point; Do you not, by common course of whoredom, if not corrupt, at least weaken the bodies of women, so that they rarely have any issue. Nor is it to be supposed, that by the promiscuous intercourse of men, conception can be expected. I was once in company with a man, who being spoiled (as he justly deserved) with the evil distemper, declared that he was one of nine who had to do with one woman the same night. Now do you suppose it possible for such a creature to have a child? Was it not rather defiling her body, and preventing her from ever being a mother? Another question I would ask, is, Do not you, instead of being fruitful as you pretend, in the act of cohabiting with private women, where there is any probability

probability of issue, do what in you lies to prevent it; and even when disappointed, is it not their constant study to procure an untimely birth? Is this, I say, the way to *multiply, and replenish the earth*? Or is it not rather doing what is in your power to bring the world unto an end? Another custom with you rakes and whore-masters in this great city, is, to use your endeavours by drugs to inflame your nature to a most violent passion and desire towards women; and when you are with the objects of your lust, you act liker unto brutes, as you are, than reasonable creatures. Now do you suppose this will any ways answer that pretended end? Or is it not rather a weakning your nature, and rendering you incapable of being an help-meet for the wife of your bosom, if you ever have one? These are the fruits of whore-masters and raking youths, whose constitutions are often eighty, when their years scarce exceed forty; and consequently their wives are widows, though they have live husbands.

Third Defence.] It is thought by the wiser part of mankind, that women's desires to the other sex may be as great as those of men to them; and if so, it is a duty incumbent on men thus to provide for them; especially those who have no visible chance of being taken proper care of.

Third Answer.] It is the misfortune of many valuable women to have neither the advantage of beauty or fortune, which, generally speaking, engages mens attention to their virtues. These alone are the objects, and which you should supply better than by rendering them more and more despised. For instance, were you to give out of your large fortunes as much money to such women as would be a reasonable portion for them, this would soon engage men of honest principles to make honourable proposals to them in a lawful way.

But generally speaking, those women may live to the end of time unmarried, or perish for want of necessaries, before your bowels of compassion would move you to do them good in an honest way. If a whore-master can any ways obtain a beauty, he will never pay his court to a person who has nothing but her virtue to recommend her; and if at any time he forceth himself into the arms of such a one, it is neither love to her person, nor virtue, but to gratify his lustful appetite; and if so, it is the most wicked, ungenerous, and cruel act which a man can be guilty of to a woman, except taking away her life. Nay, it were better to kill a woman at once, than ruin them by whoredom.

I might here add, by way of caution, that a man pretending love to a woman is somewhat like unto a child going into an orchard, and takes fancy to one particular apple. The Gardener, willing to oblige the child, gives him one to taste; which, after tasting, he disregards, and looks round the gardens for other fruit that he imagines will please him better. Now had the Gardener wisely considered, and put the proper value upon that fruit which the child first wished for, he might have made a good market; which, by satisfying the child's curiosity, he unfortunately prevented. Now this comparison exactly suits the present subject; for when a man's fancy is fixed upon any one woman, if he obtain access to her person, he immediately wants to satisfy his curiosity with another, and consequently lays aside all honourable designs with her. Give me leave to relate a very true story, which may serve as a caution to young women, and which they never can reflect too frequently upon.

A person of distinction took a liking to a young Lady, but whether his love was real or deceitful the event will shew. Having found every art to
debauch

debauch her ineffectual, he proposed to marry her; the wedding day was fixed, and every thing prepared for the solemnity; but the evening before the marriage he said to her, ‘ My Dear, as we are
 ‘ to be married to-morrow, it is not material tho’
 ‘ we bed together to-night: we are the same as
 ‘ married, excepting the ceremony, which shall
 ‘ be to-morrow morning.’ The young Lady, like the Gardener with his fruit, obliged his Lordship, and went with him to bed; but in the morning, when she proposed to send for the Minister, he said,—‘ Madam, you may give yourself no
 ‘ trouble as to that, for I have obtained what I
 ‘ wanted, and am determined never to marry a
 ‘ whore.’ He made good his word, for she was from that time forth despised by him.

From this example I would have every young woman take warning, as they love their own interest, and follow the pattern of one of their sex in Scotland, who had been solicited from time to time by her admirer to give him access to her, which she obstinately refused. At last, having been asked in church, they were to be married; and being together, settling their affairs for the wedding, he made his proposals to her in the same manner as the fore-mentioned Nobleman; but she started sundry inconveniencies, and proposed, as they were not to meet again before they met at church to be married, they would first settle all other affairs, and then go to a more commodious place, which she mentioned. Accordingly, when every thing was agreed upon, they removed to go to another place; and he going first, not knowing her design, she bolted the door after him, and said through the key hole, ‘ My Dear, go home;
 ‘ and what you want will be a treat for us both
 ‘ upon the wedding day.’

Now I refer to the candid reader, whether of those two Ladies acted most prudently, and whether these instances are not suitable to the subject.

If any of you be so unfortunate as to be attacked rudely by any man, never receive money of him. 'Tis common for men, when they have violently obtained their ends upon a woman's person, to silence or satisfy them with money; by which they are acquitted, and consequently, save their lives, which the law condemns for forcing a woman. If therefore women would in such cases despise every favour of men, they might have it in their power to bring them to justice, which is often prevented by this artful practice of men, who know that by a Shilling, a Crown, or a Guinea, they have law on their side, and the poor injured woman his'd out of court, and the charge of a law-suit to pay into the bargain.

I have likewise learned by the perusal of trials, that when girls have been inhumanly abused, and every circumstance clear, that the council against her have asked such odd questions to puzzle and confound her, that she has hardly known what she has said; and if by chance any unguarded word drops from her mouth, it is immediately snatched up, and made a handle of against her even to her condemnation. Let therefore every woman in such cases hold by truth, and answer no dark questions.

Having thus given some advice to young women in regard to their behaviour to the contrary sex, I will return to our old subject, namely, to give a few instructions to such Maid-Servants as are unqualified for any places but small families, commonly called places of all work.

Now as the whole work of the house relies upon you, it is your duty, and absolutely necessary, that you know a little of every thing to be done in

a small family; I shall therefore recommend to you the foregoing weak, but well-intended hints, directed to Maids and Footmen; and as I flatter myself it may possibly be of use to you, I shall here add a few more.

First, As none but small families, generally speaking, put up with one Maid, so you'll have occasion to be much with your mistress; but tho' this be the case, and she perhaps of a free disposition, beware of using much familiarity with her, lest you be despised for your want of sense in not keeping to the distance of your station, and so prove hurtful to you in a new place.

Secondly, If you are asked, whether you can do a thing, never say positively you can do it; but say, you will use your best endeavours, and hope to do it. And if any thing be amiss, never stand to vindicate yourself; for most mistresses will have it their own way, be it right or wrong; and a servant must expect to be rebuked, not only for a small, or for no fault, but even for doing what was their duty, or at least what they did for the best, and with a good design.

Thirdly, When your stairs, ballustrades, or the skirting-board of your rooms or doors, are dull painted, and being dark coloured look red; take a piece of woollen cloth, wet it with a little lintseed oil, and rub those places over. Let it not be touched for some time, that the oil may dry in; after this rub it with a hard brush till it shines.

Scour your brasses with leather and brick dust, or the dust of charcoal; but if much tarnished, wet it with a bit of lemon juice, orange, or vinegar, before you rub it with the brick dust. Clean and dry them, if they are to lye long by: but if brass or steel are to be laid up, after being thoroughly cleaned, rub them all over with mutton suet, which will preserve them for years.

When you lay your table-cloth a second time, be sure to fold it up streight, sprinkle it with a little water, and, if you have no napkin-press, cover it with a board, by which it will be smoothed against it be wanted.

When you want to have your hearth, sides of your chimney, or back of the grate, shine like steel, mix black lead, whites of eggs, and vinegar, with which rub it all over, then rub it well with a hard brush. But to make your fire-place white, do it over with tobacco-pipe clay, melted with warm water.

N. B. A painter's brush is most proper to do them with.

As to Cookery, you must observe as a general rule, to put all salt meat in cold water, and fresh meat into the pot when boiling, and put salt into the water where fresh fish or greens are to be boiled. A large buttock of beef salted should be washed and foked some hours before put into the pot; bacon the same; and a ham should be laid in soko over night.

Supposing dinner is to be got ready against a certain time, and you have any of the following dishes to dress; take care your fire is in good order, and put them in the pot, or on the spit, according to the time they will take up, as follows.

Dishes that require a Quarter of an Hour roasting,

Partridges roasted.

Pigeons roasted.

Joints that require Half an Hour dressing.

Leg of Lamb boiled, of five pounds.

A small Fowl, or a Chicken, roasted or boiled.

A Rabbet roasted.

Pigeons boiled.

Joints

Dishes that require Three Quarters of an Hour.

A large Fowl roasted.

Ditto boiled.

A Rabbet boiled.

N. B. A Pig roasted takes a full Hour.

Dishes requiring an Hour and a Quarter.

A Goose.

A Turkey boiled.

Joints requiring an Hour and an Half.

A Neck of Mutton boiled, of seven pounds.

A Neck of Veal roasted.

A Breast of Veal roasted, of ten pounds.

A Neck of Veal boiled, of nine pounds.

A Leg of Lamb boiled, of nine pounds.

A Hare roasted.

A Turkey roasted.

Joints requiring Two Hours.

Leg of Mutton boiled, of eight pounds.

Shoulder of Mutton roasted, of ten pounds.

Leg of Mutton roasted, of ten pounds.

A Chine roasted, of twelve pounds.

A Loin of Veal roasted, of eleven pounds.

A Knuckle of Veal boiled, of six pounds.

A Loin of Pork roasted, of eleven pounds.

A Leg of Pork boiled, of ten pounds.

Joints requiring Three Hours.

Brisket of Beef, of fourteen pounds.

Achbone, of twenty four pounds.

Chump end of a Sirloin roasted, of 24 pounds.

A Rib Piece, of twenty four pounds.

A Fillet of Veal roasted, of twelve pounds.

N. B. Rump of Beef roasted, of about eighteen pounds, requires Three Hours and an Half.

And a Buttock of Beef, of twenty four pounds takes full Four Hours. Also a Hamb, of sixteen or twenty pounds.

Now observe how they are to be set on Table.

Soup, broth, or fish, should always be set at the head of the table; if none of these, a boiled dish goes to the head, where there are both boiled and roasted.

If there be but one principal dish, it goes to the head of the table.

If four, the biggest to the head, and next biggest to the foot, and the two small dishes on the sides.

If three, the two small ones to stand opposite nigh the foot.

If five, you are to put the smallest in the middle, the other four opposite.

If six, you are to put the top and bottom as before, the four small ones opposite for side dishes.

Observe, though I have called all these dishes, they are, many of them, especially side dishes, only sauce, gravy, pickles, salad, or greens, answerable to the season of the year, or nature of the meat; for instance;

To boiled beef, cabbage or sprouts, and carrots, with some butter.

To boiled mutton, turnips, and capers mixed with a little butter.

To a leg of pork, turnips and peas pudding.

To boiled veal, bacon and greens.

To boiled fowls and bacon, cabbage or sprouts, and carrots.

To boiled fowls, if not bacon, liver-sauce.

To roasted fowls, good gravy sauce; sausages fried for garnish.

To roasted beef, mutton, or veal, horse-raddish, salad, potatoes, or pickles.

To roasted lamb, mint-sauce chop'd, with sugar and vinegar.

To roasted pork, or goose, apple-sauce, and mustard.

To

To salt fish, parsnips and eggs, boiled hard, minced, and mixed with butter.

To roasted rabbets, liver-sauce and a little parley chopt together.

To boiled rabbets, onion sauce boiled and buttered.

To make a Bread Pudding.

CUT as much bread in thin slices as a pint of milk will foke; boil your milk, and pour it over your bread; break six eggs, throw away the whites of three, put amongst the eggs a little sugar, nutmeg, and salt, orange-flower-water, and rose-water, a spoonful of each; beat them together, and pour it over the bread; then beat all together, and put it in an English quart bason, tie it over tight with a cloth, and boil it an hour.

Sauce it with plain butter, or butter mix'd with a little sugar.

To make a Batter Pudding.

TAKE a pint of milk, three spoonfuls of flour, four eggs, a little salt, and one quarter of a nutmeg grated, beat them all well together, and boil it one hour tied up in a cloth. Make your sauce of plain butter melted, or mix it with a little sugar and vinegar, as suits your palate.

Anoint your pudding-cloth, or bason, with butter, which will prevent its breaking when turning out; and to prevent water from spoiling it, be sure to tye it very tight.

To dress a Sheep's Head, and the Wool upon it.

A SHEEP's Head is prepared in the manner following, viz. You are to hold it over the fire, or rather, a Smith's fire; and as the wool singes, scrub the burnt off with a knife. Then hold it over the fire, and do the same as oft as it requires, till
all

all be singed and scrubbed off; after which you are to scrub it over with a hot iron, till no remains of wool be left. Then cut the apple of the eyes, and squeeze them out; which done, scrub it over the head with a knife till it be as clean and white as snow; then cleave it, take out the brains, and clean it perfectly clean in the inside; after which put it in the pot, with a little barley prepared for the use, whole oatmeal, an onion, pepper or thyme, as suits the palate best; which being boiled three or four hours, the broth and head make a very good dish by the above method.

There is less wool left upon the head, than upon many hogs which are eat in England.

How to hash a Calve's Head.

YOU are to prepare your gravy exactly the same as to a ragoo of veal, in the next article. Wash your calve's head very clean, then boil it almost enough, cut the one half in pieces, the tongue in slices, then fry the brains very brown with butter, and put your hash on the fire, with truffles and morels, about an ounce of each, and some mushrooms, and brown your other half at the fire, with a few raspings of bread; then fry a little parsley, toast a few rashers of bacon, and garnish the dish with them and the brains; then put in your hash, and on that the half head which you have browned.

To make clear Gravy, and a Ragoo Breast of Veal.

TAKE three pounds of gravy-beef, four ounces of lean bacon, a small piece of lemon-peel, one middle siz'd onion, a bit of thyme and carrot, a few cloves, a bit of mace, a few whole black pepper, put them in a stew-pan with about three pints of cold water, and let them stew till they come to a jelley, which will take about three hours; then strain it through a sieve, and let it stand till next day,

day, when you are to use it; at which time you are to take off all the fat on the top; then take out the clear gravy, and put it in with your veal, which is to be prepared as follows: Take a large breast of veal, roast it half done very brown, then take it from the fire, cut off the two ends and brisket, cut them in handsome pieces, put them amongst your gravy in a stew-pan, then put in two anchovies, two cloves, a bit of lemon peel, six black pepper corns, all tied in a bit of rag, stew them amongst your gravy and veal, to which you are to add two spoonfuls of India soy, which being covered very close, let them stew one hour over a slow fire; then put in the mid-piece of veal, an ounce of truffles, and the same of morels, a dozen of cox-combs, an ox's palate boiled tender, skinned, and cut in pieces, and one sweet-bread boiled; then cut in pieces a few mushrooms, put them in the stew-pan, and let them stew half an hour; then put them in the dish, the brisket and end pieces first, the mid-piece upon them in the middle, and all the rest laid round.

To fricasee Chickens.

TAKE two or three, skin and wash them clean from the blood, cut them to pieces, put them in as much water as will cover them, skim them as soon as they boil; then put a small onion stuck with cloves, a bit of lemon-peel, and a bit of mace cover and stew them till enough; then take your chickens out, and strain your liquor, put in it about four ounces of butter mixed with flour, four spoonfuls of cream, the juice of half a lemon (not more, for fear of curdling) a little white wine, a little nutmeg, and the yolk of two eggs beat with a little of the gravy. Put in the chicken again about three minutes to make it hot, and then put all in the dish together.

To stew Carp of about three or four pounds.

COVER them with a small gravy, and a pint of red wine, four anchovies, one onion, pepper, mace, and nutmeg, to your taste; let them stew half an hour, then turn them, and stew till you think they are enough; then take them up, and thicken your sauce with the yolk of three or four eggs, about a quarter of a pound of butter, four spoonfuls of India soy, or ketchup, and about half a lemon, and pour it over them in the dish.

To make Lemon Cream.

PUT half a pound of double refined sugar in half a pint of spring water, set it over the fire till the sugar is dissolved; then take it off, and when cold squeeze in it the juice of three large lemons, and the whites of four eggs well beat; then strain it through a fine holland, &c. set it on the fire, stir it constantly one way till it be of the thickness of cream; and as soon as it turns white, take it off the fire directly, then put in a little orange-flower water, stirring it in, and skim it well; then put it in glasses, and it will look clear by standing three or four hours.

To make a Custard.

TAKE a quart of cream, and put in it some sweet almonds, or a little laurel leaf, a bit of nutmeg and lemon peel, two spoonfuls of rose-water, and let them all boil up together; as soon as it boils up, take it off the fire, and strain it through a fine sieve, beat the yolks of ten eggs, and put them in with sugar to your taste; being mixed together, put it over a slow fire, let them boil up, and take it instantly off the fire for fear of turning; then put it in a dish or cups.

To

To pickle Cucumbers.

TAKE the small cucumbers, wipe them clean from all dust, boil your vinegar and spices together, mace, nutmeg, ginger, about an ounce of spices; let them stand about a fortnight, then put them in a brass or copper pan, set them over a slow fire, and let them simmer, but not boil; let them stand in your kettle, and if they do not green, put them over the fire again, but if you do not take care of the greening, they will be in danger of growing soft when greened. When they are quite cold, put them in small jars with a little salt-petre beat small, which will harden them; then tie them up close with a piece of leather over them.

To pickle Walnuts.

PUT salt in water until it be so strong as to bear an egg, then put in your walnuts, which must stand nine or ten days, shifting them once in two days into fresh water of the same strength as before; you are to keep them under water, which must be done by a cover and weight upon it; then boil your vinegar with pepper and ginger, mace and nutmeg; then take half a pint of mustard-seed, half beaten, some horse-raddish, sliced or torn to pieces, a head or two of garlic, four ounces of shalots cut once or twice; let all boil about a quarter of an hour, after which let it stand till cold; then put in your walnuts, which you are to keep stopt as close as possible.

To make a Tansey.

TAKE a pint of good cream, five grated Naples biskets, half a pint of the juice of spinage, with a little tansey put in it, eight eggs, only four whites of them laid aside; a little nutmeg,

meg, three spoonfuls of sack and sugar to your taste; and being thoroughly mixed, thicken it over the fire; then butter a paper very well, put it in your dish, then pour your tansey in it to bake; and turn it, when done, in another dish.

To stew Flounders.

TAKE about eight middle-sized flounders, put them in a stew-pan with as much water as will stew them, add a little parsley, a little flour and butter mixed together like paste; put it in, in little bits whilst cold; stew them together; then mix six yolks of eggs and half a pint of cream, beat all together with a little vinegar, pour it in round the flounders before you put them in the dish, but stir them constantly for fear of candying.

To make a floating Island.

TAKE a quarter of a pound of scalded apples or gooseberries, rubbed through a sieve; the same quantity of double refined sugar, the whites of three or four eggs; boil them all together till it come to a light frothy colour, then put it in a dish among cream with a spoon.

N. B. When you make it of raspberry juice, you are to put that instead of apples or goose-berries, but only put three ounces instead of four.

To make round Fritters.

TAKE six or eight eggs, milk and flour the same as if you were to make pan-cakes, but thicker; two spoonfuls of yeast or barm, and a few currants; beat them together, then set it before the fire till it rises a little; and having your dripping or hog's lard boiling pretty quick, take a spoonful of your fritter, turn it out with your finger as quick as possible into the pan, which being fried to your taste, put into the dish.

To

To make Water Judes.

TAKE the perch while alive, scrape them clean against the grain, then hold the head in your left hand, with the back of the fish to you, the knife being in your right hand; nick the fish in the middle, turning the knife up by the back bone to the head, which opens the way to the gut; put it in fresh water, the cooler the better, which change two or three times; then put your finger in the opening, and bring out all the skin, blood, and every thing but the roe. Then have parsley, but rather Hamborough parsley roots, which being clean, cut it all in slices; boil them in very salt water till tender; also the leaves of common parsley tied with a thread, which being cut, lay the parsley round the dish when you put in the fish, which are all to be boiled in salt water, and put in the dish together; namely fish, water, and parsley roots. Prepare also your bread and butter to go to table with the fish.

N. B. You may dress cod, eels, and other fish after the same manner.

To broil Beef Stakes.

TAKE a rump of beef, two or three days in summer, five or six in the winter, hung; and having your knife very sharp, cut your stakes as thin as possible; be sure you cut them the long way, not cross; and having your gravies prepared, let your fire be clear: when your grid-iron is warm put on your stakes, and keep turning them constant every half minute; four, five, or six minutes will broil them to suit peoples taste in general; and having your dish warm, put your stakes upon it, with a pea bigness of butter upon the point of your knife on each; then pour a little hot gravy
upon

upon them, and hasten them to table; send a few in at a time that they may be hot.

N. B. Though this is a common dish, as many people err in dressing it as any one dish in London.

To broil Fish.

THROW salt over them, and having drained them, dash a little flour upon them, lay them upon a cloth, and another cloth above them; and being pretty dry, rub the grid-iron with chalk, and put it upon the fire, which though clear must not be too brisk, and turn your fish frequently whilst broiling, else they will all break when you take them off.

To make Fish Sauces.

TAKE half a pint of white-wine, be sure it is not sweet, put in it a few cloves, pepper, mace, ginger, and nutmeg, a little bunch of sweet herbs, sweet marjoram, thyme, winter savory, and one onion; simmer it one quarter of an hour, then strain it off, and put in it half a pint of strong gravy; but if you intend lobster, shrimp, or oyster sauce, you are to put a pint of either of them in, and stew them a quarter of an hour; then thicken it with half a pound of butter and flour, made as if it were to be a paste, and at last squeeze in it a little lemon.

N. B. Boil your lobster a quarter of an hour, whether for eating or for sauce.

To melt Butter.

PUT your butter with a little cold water into a sauce-pan, dash a little flour out of the drudger upon it; put it on a slow fire, shake the sauce-pan always one way, do this often; if it turns to oil, pour about a spoonful of cold water in it, and shaking it well in your hand will recover it.

When

When you have common Gravy to make, follow this receipt.

TAKE a pound of gravy beef, a small onion, a bit of thyme, parfly, sweet marjoram, pepper and salt to your taste; put it in the stew-pan with a little butter or water, simmer it a full hour upon the fire, and then strain it through a sieve. It will yield about a quarter of a pint.

When you are to have parsley and butter, tie the parsley together by the shanks, boil it a little, then cut away the shanks, and chop the leaves with a knife, putting it into your bason, pour in your melted butter, and stir it about, before you bring it to the table; but if you are to pour it over any meat, mix it in the sauce-pan.

When you are to have liver sauce, boil the liver, and chop and mix it as you do the parsley, only put in it a little ketchup, or any thing proper to relish it.

When you are to have caper sauce, chop your capers, put them in your bason, and stir them before they are sent to table.

When you want to have your greens boil very green, put a handful of salt among the water wherein you boil them.

Boil your potatoes always on a slow fire, which will be a means to prevent their breaking.

Suppose you have the charge of milk or cream, never trust cleaning any thing in which it is put to a sham scrub, but be sure to clean them thoroughly with a little hay tied and dipped in sand; if not, wet your hand, dip it in sand, then rub off all remains of milk; and being washed out, fill it with boiling water, and having stood some time, fill it

H

with

with cold water, which being drained, will be seasoned for your milk; and never put a hot spoon amongst milk or cream, yea were it but a tea spoon; and therefore you are never to mix what has been using among the rest; for instance, suppose you have one pint of cream for the parlour, and you expect it to serve two times, you are not to send it all in, only the half, and the other half being in a bottle, glass, or mug, put that in a pan of cold water in a cool place; and even tho' the half of what was in the parlour remain, you are not to put it amongst the rest, else it will be a means of spoiling the whole; you must therefore put it by itself as the other.

If you have orders to make butter, clean your churn quite clean, put your cream in a clean cloth, strip it thorough with your hand, which will clean your butter to satisfaction.

To Season China, Earthen, or Stone Dishes, Cups, Saufers.

PUT them in a pot of cold water, and let it boil very slow for some hours, which will prevent it from breaking with fire or boiling water. Some people season their glasses after the same manner.

To take out Iron Moulds.

FILL a basin full of boiling water, and cover it with a pewter plate; then spread your cloth over it; and having a vial with spirits of salt, dip in it the point of a stick or feather, with which wet the stained place of the cloth; then take it up immediately, and squeeze it in cold water, which you are to have ready; I say, squeeze it betwixt your finger and thumb. But take care that you do not fall into the error which happens when this receipt is given without the following caution, for instead of taking out the stain, it will then burn it; therefore

fore observe, that the stain does not move till you squeeze it out with the cold water; beware then of keeping it upon the plate in hopes of the stain's disappearing.

N. B. Spirits of salt are to be had in any shop where medicines are sold.

When your linen is stained with ink, wet and squeeze it with a little lemon juice, which will clean it perfectly; but if ink fall upon your floor, throw either sand or water over it, which is nigheft; the water weakens its strength, and the sand drains it chiefly up, till you have time to dry it up with a mop, sponge, or what is most convenient. If your tables are spoilt with ink, wet a rag with juice of lemon, which scrub with your finger, leaving one place of the wet rag upon it; then take a bit of wax, and rub it; but if you have no wax, do it with oil.

To clear Mildew'd Linen.

MAKE a good lather of soap-suds in boiling water, and having your linen wet with cold water, wring it with your hand till it is as dry as possible; then throw in a handful of salt amongst your suds; stir it about, and put in your linen; let it remain till next day in the warm stuff till the sun is brisk; then scrub it a little with your hand, and spread it out upon the grass some days, and water it frequently, according to the heat and strength of the sun, but let it not exceed being half dry, else it will be spoiled.

N. B. If the season do not serve, spread it out upon the grass in a frosty or foggy night, which will retrieve its colour.

To clean old Silver Lace.

TAKE powder of alabaster, put it dry into a pipkin, and let it boil as long as it can; then take

it off the fire, and when cold, lay your lace upon a cloth, and with a comb-brush take up some of the powder, and rub both sides till it is as bright as you would have it; afterwards polish it with a smooth stone.

Another Way.

TAKE ox gall, or the gall of a large jack, and some water; mix it together, and with it rub the silver, and you will see the colour change to your liking.

N. B. This receipt will also clean Gold Lace.

Will. Pray how large a place is London?

John. London is computed to be about eight miles in length from east to west; and about three miles in breadth, from north to south; and is the most populous city in the world. In this city, and parts adjacent, are 133 parishes, and 118 parish churches; besides the fine cathedral of Saint Paul, and the collegiate church of Saint Peter at Westminster. These are the places used for public worship by the established church.

Will. Are there any meeting-houses then in London?

John. Yes, a great number; and many chapels, according to the different opinions of the inhabitants as to religion.

Will. Be pleased to inform me what those opinions are, in which they differ so much about religion.

John. To do that, would fill a volume; however, to satisfy you, I will set down such hints as occur to my mind. First, as to their places of worship. There are no less than 21 chapels for French Protestants in and about London; 6 German

man chapels; 1 Russian, and 1 Swedish chapel. There are 33 Anabaptist meeting-houses; 26 Independent meetings; 28 Presbyterian meeting-houses; 11 Quakers meeting-houses. Some there are of French Prophets, Methodists, Moravians, Muggletonians, Nonjurors, Papists, Lutherans, &c. and 3 Jewish Synagogues.

Will. Pray what is meant by the *Established Church*?

John. This term is used in England for those you call *Episcopalians* in Scotland; and denotes those who affect the discipline of Bishops, Priests, canons, liturgy, ceremonies, &c. in opposition to a presbytery, or the government of the church by Presbyters.

Will. What are the *French Protestants*?

John. These are people who, being persecuted in France on account of their religion, have fled out of that country, and taken refuge in England, Holland, and other protestant states; and are called *Protestants*, for the same reason that others are, namely, because they *protest* against the errors of the church of Rome. They are termed *Refugees*, by the people who entertain and relieve them. In France they are called *Hugonots*, by way of reproach.

Will. What is meant by *Lutherans*?

John. This name is given to such as approve the sentiments of Dr Martin Luther, with regard to religion. He first preached against the Pope's indulgencies; and was thereupon condemned and excommunicated by the Pope. Upon this, he boldly attacked several other corruptions of the papal church, and gained a great number of followers. The Lutherans are said to hold a consubstantiation; that is, that the matter of bread and wine remain with the body and blood of Christ in the sacrament; and that we are justified only by

the imputation of the merits and satisfaction of Christ. There are many differing opinions among the protestants who are called *Lutherans*; but they flourish mostly among the Germans here, and in Germany.

Will. What are the particular opinions of the *Anabaptists*?

John. Their most distinguishing tenet is, that children are not to be baptized till they come to years of discretion, and can give a reason of their faith. These are reckoned a very ancient sect, there having been some in the first ages of christianity, though not called by that name till about the sixteenth century, when they flourished much in several provinces in Germany. They ground their doctrine on some few texts of scripture; but the general practice, and the sense of mankind from the first ages, does not seem to be on their side.

Will. And what is meant by *Independents*?

John. They have their name from their denying all subordination, or dependency on any other congregation or assembly in religious matters but themselves; and hold, that every separate church has radically and essentially in itself every thing necessary for its own government. This sect is a mixture of many others, and is peculiar to our country and Holland.

Will. But are not the *Presbyterians* very numerous in London?

John. Yes; there are a great many of that persuasion. They are generally allowed to be the followers of Calvin, from whom they are also called *Calvinists*. They allow of no Bishops, but hold that the government of the church is to be by a series of assemblies or synods, and every minister must obey the class under which he lives. This, you know, is the doctrine of the church of Scotland; so shall say no more of it.

Will.

Will. What are the opinions of the *Quakers*?

John. The name of this sect took its rise from the violent *tremblings*, and *quakings* of the first professors of it. But Quakerism is now very different from what it was at its original. They reject the sacrament of baptism and the Lord's supper. They admit either sex, of exemplary life, to teach and exhort in their assemblies. Their dealings are among one another, as much as may be; and they are careful to provide for their own poor. The Quakers are an industrious, thriving set of people, and have been favoured by the English government so far as to marry, and make their affirmations after their own manner.

Will. What is meant by *French Prophets*?

John. They were a sect who came over from France about the end of the last century, pretending to inspiration and prophecy, and had violent agitations, like the first Quakers. But one of their Prophets being foretold to rise the third day after his burial, and failing therein, it is thought this sect dwindled ever after.

Will. Are the *Methodists* very numerous among you?

John. I cannot say they are very numerous, but there are a pretty many of them, chiefly the poorer people. Though the professors of *Methodism* may have been guilty of some of the irregularities their opponents charge on them; yet on the whole, I think it must be allowed, they have brought many over to a religious life from wicked and bad habits, and are to be commended for it.

Will. Pray what is the difference betwixt the *Methodists* and *Moravians*?

John. The Moravians are a sect of late years imported from Germany and Holland, and are said to have many ceremonies and rules amongst them different from the Methodists, and all others; be-

ing greatly taken with mysteries; and indeed, the whole of their profession seems very mysterious.

Will. You mentioned *Muggletonians*; whence are they?

John. They arose about the year 1697, and had their name from their leader, one Lodowic Muggleton, a journeyman Taylor. His associate was one Reeves. They both pretended to be Prophets, and that they could damn or save whom they pleased; saying, they were the two last witnesses that were to appear before the end of the world.

Will. Please to inform me of the *Nonjurors*.

John. The *Nonjurors* had their name from their refusal to swear to be true, first to King William and Queen Mary, and the protestant succession since. There were a considerable number of them at that time; but this sect seems now almost extinct.

Will. Are *Papists* allowed to inhabit in London?

John. If they are not allowed, they are connived at; there being too many in London, and the parts adjacent. But such is the lenity of the British government, that so long as they are quiet, and do not disturb the inhabitants, they are not molested on account of their opinions, notwithstanding the ill effects their superstition has frequently had on the affairs of these kingdoms.

Will. Amongst all your different opinions, are there not a sect called *Free-thinkers*?

John. O yes; and I fear by the common looseness of peoples notions concerning revealed religion, they are very numerous. I am sorry that what is falsely called *free thinking* should tend to make men despise the holy scriptures, which are the true rule of life; whereby, instead of being free, they become slaves to sin and Satan, and are overthrown by their own lusts and passions, and in danger of perishing everlastingly.

Will.

Will. Pray what is meant by the term *Deist*?

John. *Deists* and *Free-thinkers* are in a manner synonymous terms. The *Deists* are so named from their acknowledging the existence of a God, tho' they do not render him any external worship or service. They hold, that the freedom of thinking is cramped and oppressed under the yoke of religion, and that mens minds are tyrannized over by assenting to inconceivable mysteries. They therefore reject all revelation, and are content with a very moderate share even of natural religion.

Will. I think you have mustered up a great many of these various opinions.

John. What I have mentioned are not the half of what might be named; the pride, folly, and vanity of mankind is so notorious, that the giving name only to a sect of people has been enough to draw them from the right way: hence come *Arians*, *Socinians*, *Arminians*, and numberless others. And many of their names are also given by way of ridicule; and are of no more real signification than the names of roots, flowers, herbs, &c. are.

Will. Pray what is meant by *Mahometans*?

John. *Mahometism* was introduced by Mahomet, an Arabian, who owned the writings of the Prophets and Apostles, but pretended they are corrupted, and cannot be a rule of faith. Secondly, That Mahomet (not the Pope) is the judge of all controversy, and was recommended by Christ to his disciples as the great Prophet which was to come. Thirdly, That polygamy, (the having several wives) and divorce, are lawful. Fourthly, That the happiness of eternal life is to consist in carnal enjoyments. Fifthly, That persons dying in war go straight to paradise; and that good men of all religions shall be saved. Sixthly, That at the Resurrection, Moses, Christ, and Mahomet, shall appear with three banners. Seventhly, That good

good works merit heaven, and that every person hath two angels attending them, a good and a bad. Eighthly, That there is a purgatory, and that when the souls are weighed at the last day in a pair of scales, those of weight go to paradise, and the rest will be sent into hell. Mahomet established these, with many other like doctrines in the seventh century, by the power of the sword.

Will. The *Jews* are talked of, as if favoured by the government; pray what think you of them?

John. The *Jews*, to be sure, were God's ancient people, their religion being derived from God himself, and delivered by his servant Moses, and is of above four thousand years antiquity. But these people have almost constantly wandered from the right way, wherein they were taught by the Prophets of old; and are a good proof, that the boast of antiquity is often vain; there being many that are *old*, to few that are *good*. As to the stir lately made about them, it seems to be rather of a political, than of a religious concern.

Will. Did not the *Christians* take their rise from among the *Jews*, by means of the Saviour being born among them?

John. It is true, they did so; and I hope they will take care how they forfeit God's favour, as their predecessors the *Jews* have done; and accordingly, are marked out as examples of his vengeance. It is now above one thousand seven hundred years since the Christian religion was preached and propagated far and near by Christ's Apostles, who were assisted therein by the holy Spirit of God, which enabled them to work miracles, and cure all manner of diseases, as we have it recorded in the holy scriptures; and hereby an end was in most places put to the heathen idolatry, and the rites and ceremonies of the Jewish oeconomy set aside; the law

law being only a schoolmaster to bring us to Christ.

Will. When men were thus shewn the right way, I should think they would have kept it.

John. They did not; for the heart of man is beyond measure deceitful. In the very infancy of christianity arose one impostor, named Simon Magus, remarkable for wickedness next Judas Iscariot, who betrayed his Lord and Master. This Magus went to Rome, with a profligate woman who accompanied him; he allowed the promiscuous use of women, and other licentiousness, to ingratiate himself with the ignorant vulgar, by whom divine honours were paid to his image.

Will. What methods did the first Christians take to put a stop to such pernicious errors?

John. The Christian church being established in the midst of her opposers, found it necessary to prove the sincerity of those who professed to be Christians by admitting them to limited privileges, but excluded from others, till by their then established rule they were judged proper persons for being admitted into the church; after which, they were baptised, but commonly by sponsors, who engaged for them, and consequently were obliged to instruct them in the principles of religion. People who were in these days admitted to baptism, were of three distinctions, namely, infants, sick persons, and people in health; the proxy was obliged, in the name of the person for whom he engaged, First, To make a formal and solemn renunciation of the Devil; Secondly, A profession of the Christian faith, as contained in the words of the then received creed; Thirdly, A promise or engagement to live in obedience to Christ, and to submit to the laws and rules of the Christian religion; first, privately, but afterwards publickly, in sight of the whole congregation; placed in

a standing posture, with their faces towards the west, and (as was commanded, renouncing or resisting Satan, by stretching out their hands against him, as if he were present, and striking them together; spitting three times, to denote contempt or defiance of Satan; and then repeating the solemn words of renunciation. Then turning to the east, with eyes and hands lifted up to heaven, the person entered into covenant with Christ. Afterwards they were admitted, first to baptism, and then to the Lord's supper

Will. But what meant they by turning their faces first to the west, and then to the east?

John. The west was by them supposed to be the place of darkness, Satan's darkness, and his kingdom's darkness; for which reason they used that ceremony towards the west. The reason for turning to the east, was to signify the Paradise of God, which was planted in the east, was laid open to them.

Will. I suppose these ceremonies were appointed in conformity to the age and country they lived in.

John. I am of the same opinion. But notwithstanding what has been already said, I must exhort you to beware lest any of you be Atheists, denying the being of God; or Deists, denying the divinity of Jesus Christ, and the truth of the scriptures; I shall only here ask you a few questions.

Do you suppose that any but an uncreated Being could send forth such undeniable witnesses to prove his greatness? For instance;

Hath he not placed the sun, as a great lamp, in the firmament of heaven to enlighten the world; and clothed him so gloriously that no eye can steadily behold him?

Hath he not stretched out the pavilion of the heavens, and covered it with such a multitude of stars, as no man can recount?

Doth

Doth he not command the weighty waters to rise from the depth of the sea, refining them, and pouring them upon the ground?

Doth he not utter his voice in the heavens, and send forth his lightnings over the earth, as in the twinkling of an eye?

Doth not his voice shake the earth; and though insensible, the very joints thereof tremble with fear?

He openeth the secret passages of the earth to receive waters from the sea, sending it forth into fountains and springs of fresh water.

He shuteth up the winds as in a prison, and at his pleasure lets them loose, by which trees are torn to pieces, and ships overwhelmed by its fury.

He stops the waters in their course, and sweeps them back against the stream.

He covereth the waters with ice, and sendeth it away at his pleasure.

He sendeth the snow upon the face of the earth, and the treasures of hail descend at his command.

He hath planted in man an excellent spirit, and made him wiser than the beasts of the earth.

He sendeth his messenger death for the great and the mighty, he summoneth to his bar the Kings and Princes of the earth, where every one shall receive a righteous sentence, for God is no respecter of persons.

Will. These observations are very just; be pleased to go on.

John. If any of you be so foolish as to endeavour to persuade yourselves or others, that since no man hath seen God, and the most learned can give no account of his nature and manner of existence, and that it is unreasonable to believe in a Being who is confessedly invisible and incomprehensible; if, I say, you choose to work up yourselves to this notion, why do you not comprehend the forementioned

forementioned and other works of his? Of if not, why do not you also deny them? There is nothing more foolish, than for a finite being to aim at comprehending an infinite one; but what they cannot comprehend, that they must, through their great wit, actually deny. If you deny the God who gave you life, you should for the same reason deny that you have life; because you know as little of the manner of your receiving it, as you do of God. Why do not you then deny it? If you deny him, because he is mysterious; the world itself is incomprehensible: therefore why do not you also deny there is a world? When you see his bow in the cloud, why do not you deny it, because you cannot touch it? But 'tis in vain to spend our time upon a subject which is by God himself proved by undeniable witnesses, and that appears every day and moment in your view. I will only, before I drop it, beg one favour of you, and that is, as you want to gain profelytes, and to have the world of your opinion, set about a new work of creation; try to plant a second sun in the firmament of heaven; or make us a new globe of earth; cause two moons to shine at once; and double the number of the stars; command the depth to change its course; and make us new creatures of various kinds; put life into lumps of dead clay; or even preserve it by discharging death from his power over yourselves and others; utter your voice like thunder, and enlighten the world as in a thought.

Will. In all these works poor feeble mortals must confess their impotency.

John. Very true. If they could but imitate God in these and other works of creation, they would have somewhat to boast of, and might have a chance of gaining credit of their adherents; and for your encouragement, he has shewn you a pattern

tern by what he has done; and that is half to a man of art. You know, that when an architect has seen a curiosity, he immediately sets to work, and imitates the same, though he could not spin it out of his own judgment; and 'tis to be hoped, that you will exert yourself, and do what will confirm your sentiments; or otherwise, you must come under the character of a fool, as the Psalmist expresses it, *Psal.* xxxvi. And a Gentleman of the atheistical stamp, who as an effectual method to convince people that his assertions were just, publicly gave a challenge to God Almighty to meet him in a spot of ground, against such an hour of such a day. Being come, he armed himself, went to the place he had appointed, and gave a challenge to the great sovereign Lord of heaven and earth; who in the same moment sent one of the meanest of all his creatures, namely, a fly, who touched his lip, and smote him with a painful cancer, which in two days ended his time in the greatest extremity of misery; for the whole flesh of his body was consumed by the cancer; and the stench of the bones and sinews which remained was so offensive, that it was with the greatest difficulty they were interred. This I was told by the reverend Mr John Calhorn, of Dron, in Perthshire, Scotland.

Will. But suppose we acknowledge the being of God, and give some faint credit to the sacred writings; yet are scrupulous to believe that the Lord Jesus Christ is the Redeemer and Saviour of all who believe in him through faith.

John. If any of you be of this opinion, I shall only ask you, Do you think your heart pure and perfect in the sight of God? Does every thought, word, and action of your life merit his approbation? Could you justify yourself at his bar for the whole proceedings of your past life? Do you think yourself perfectly meet for a possession with
God

God in glory? Do you suppose you can satisfy justice, and the laws of God, for your offences; and the sins you have already committed? Do you think it is in your own power to regulate yourself in heart and life, to the perfect obedience of the laws of God; and that for the remaining part of your time you can live perfect and without sin? Can you, I say, answer these questions? Or suppose it is in your power so to do, which I believe no person well acquainted with his own heart will pretend to, then we must conclude, either to lie under the sentence, and suffer the punishment due to us for sin, or else be ransomed by another, as God has appointed. Now suppose the question were asked you, who this other person is that should save and deliver you from the wrath and curse of the law due to you for sin?

Will. The blood of bulls, goats, or wild beasts, will make atonement for us.

John. I say this is inconsistent with reason; for though God commanded the Jews to do sacrifice, all this was typifying the virtue and efficacy of the Messias, who when he came on earth, was by the wretched Jews rejected, purely through an obstinate wilfulness, namely, they supposed he should come as an earthly Prince, with pomp and grandeur. But had he come with such splendor as they supposed, then no man would have put forth his hand to have touched him; and how could the suffering part of his mediation have been fulfilled?

Will. But we are to consider the manner of his birth, and the inferior station of his life.

John. This consideration, in the main, is not of so much force as the comparison of one drop of water is, when compared with the ocean. Were one to say water is not water, because it is but one drop, and not a basin-full; would they not be judged fools? And so may you, if you believe

lieve that God is to send, or has sent his own Son to redeem the world, and will reject and despise him because he was not one of the Princes and great men of the earth. It was not so much with God, when he condescended, in his own goodness, to ransom a remnant of mankind; it was not, I say, of any weight with him, whether he was poor or rich, no more than the sea, were it sensible whether you had taken out of it one drop or a bason-full of water; the condescending was, that he became man. Yea even suppose he had been the greatest that ever was upon earth, it would have made no more difference, in comparison of God, than a drop of water when compared to the ocean; which I hope no person will pretend that it is of any the least signification to the ocean, were it even of a feeling nature, whether one drop of water were put in a bason, or even to fill the bason top full out of it.

Will. Could not God in his infinite wisdom have vested an angel, or angels, with a commission, power, and authority, to have ransomed the elect from the wrath and curse due to them for sin?

John. We are not to prescribe rules to a God of infinite wisdom; neither are we to suppose that the angels have it in their power to ransom one soul from everlasting destruction; for as the wise virgins said to the foolish, though they have sufficient stock of grace, and a nature untainted with sin, yet they have not enough for them and us both.

Will. Could not one man satisfy justice for another?

John. How can this be, when no man can ransom himself, or give satisfaction for his offences? Could any less power than the God of heaven and earth have confirmed the truth of Jesus Christ being the Saviour and Redeemer of the world? Or

could finite or created beings have gone thro' such a chain of suffering as he did, and as a conqueror for the elect, proclaiming victory; to view the whole scene of his life, 'tis evident that his works witnessed for him. When John's disciples came to him, asking if it was he who was to come, or if they were to look for another; he gave no answer to the question, but said, *Go shew John these things which ye do hear and see; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them*, Matthew xi. 4, 5. Here he left John and his disciples both, to judge from his conduct whether he was the Christ according to the scriptures. He fed by miracles multitudes of people, by which his creating power was seen, *Matt. xiv. 13. xv. 32.* When he was but twelve years old, and went up with Joseph and his mother to Jerusalem, he left them, and went into the temple, took his seat in the midst of the Doctors, *both hearing them, and asking them questions*, insomuch that those who heard him were astonished at his understanding and answers, *Luke ii. 44, 45.* And no doubt they were as much astonished to see him, at such an age, take possession of the principal seat in the temple, amongst the great men and Doctors of the law. But what was still more surprizing, when he came to Jerusalem, about twenty years after, he went into the temple of God, cast out those that bought and sold therein, overthrew the tables of the money changers, and the seats of those who sold doves. The chief Priests and Scribes being witnesses, were sore displeased to see their bankers dispersed with a miraculous authority, and their petty rents lost, which they had unjustly received from those merchants who traded in the temple. But though they were so much affected, they durst not touch him; however

ever against the next day they had agreed to ask, By what authority he did those things? Or from whom he had such authority? Not only to do those miracles, but even to smite them with a fear of attempting to interrupt him, *Matt. xxi. 12, 23. Luke xiv. 45. xx. 1, 2.*

When the time drew near that he was to give the finishing stroke, he came to Jerusalem; and being taken into custody, was brought before Pontius Pilate, whose conscience smote him so, that he washed his hands, as the Jews were wont to do, and declared himself innocent of the blood of Christ. But he, poor man, willing to do the Jews a favour, and to pay a compliment unto Herod, with whom he had been at variance, resisted the dictates of his own conscience, and condemned him as the distracted mob would have it, delivering him unto their will, which was first to use him barbarously, and after all to crucify him. At which scene of wickedness the natural sun, as ashamed, hid his face, and was darkened; a surprising instance at once of the majesty of him who was suffering. Yea, nature itself shook with fear; the flinty rocks rent; the graves opened; and the vail of the temple was rent. The multitude who came together to see the sight, smote upon their breasts, and returned; the poor centurion declared his sentiments to be, that the sufferer was a righteous man. All this agreeing together, one would think to be a convincing proof of his authority, greatness, and goodness, which was afterwards confirmed by his three times appearing to his disciples, and at last ascending up into heaven in the presence of many witnesses.

Will. These transactions, when rightly considered, must be allowed by all men to be truly wonderful.

John. It is my opinion, that if our great heads of wit would even act with the same caution in this

case, as they do in many others, they might have a chance of seeing their errors; how common is it for them to run to the news-papers, and pretended prophecies, to see the description of what is related therein. But altho' our great Lord and Saviour Jesus Christ is clearly pointed out in the Old Testament, such people as want to dispute his authority, and despise God's method of saving his elect, will not candidly examine the Prophet's description of him, nor yet believe the Apostles testimony in the New Testament, tho' they were both eye and ear witnesses to the most undeniable evidences.

William. How then came it to pass, that the Jews, the only people who had been privileged with the promise of a Redeemer, and with whom types and sacrifices had been observed in former times; how is it, I say, that they were the only persons who condemned and crucified him in the most shameful manner, even betwixt two thieves, as if he had been the greatest of transgressors? This to me seems somewhat astonishing.

John. The Jews indeed rejected and crucified him; but this was chiefly owing to their mistake, erroneously expecting that the Messiah was to come in the flesh, as an earthly Prince and Conqueror, to deliver them from every grievance under which they were groaning. But had they laid aside their prejudices, and only observed this one thing, namely, the same moment while Jesus was yielding up the ghost, the vail of the temple was rent in twain from top to bottom; it was indeed their misfortune, and is to this day, that they were blinded by their hot headed Chief Priests and Scribes, who for private interest spurred them upon the most desperate, fatal, and wicked action that ever was done upon earth; but, I say, had prejudice been laid aside, they might have seen that the temple was now no more sacred, but common; and consequently,

frequently, their greatest grievances, were now removed; namely, their sacrifices and offerings, under which they were daily groaning, were all laid aside; and God was now to be addressed in a different manner than through the shadow of types and sacrifices.

William. But one strong argument against the Christian religion is, that the Lord Jesus Christ chose low and illiterate men for his Disciples and Apostles, but despised and rejected the great men and learned Rabbies of the age.

John. Whatever others should judge of this, I am surprized that the Jews should have any the least scruple upon that account; for their greatest men were, generally speaking (agreeable to the common opinion of mankind) men not of the highest rank. Was not Moses, when God first appeared to him, in a desert, feeding Jethro his father in law's flock, *Exodus* iii. 1, 2, 3. Jacob was employed after the same manner. We do not read of Samuel's high birth. Gideon was a serving man, threshing out corn in the threshing-floor. Nehemiah was a footman; or, to speak in genteeler terms, a valet de chambre. Elisha was a plowman, and Amos a gatherer of fruit. If we were to go through the genealogies of the greatest heroes in scripture, we shall find that God did not choose them for their birth or rank; for with him the lowly shall be exalted, and the proud abased. King David's brethren were taught to live and behave like Gentlemen; which surprised and almost imposed upon a Prophet divinely inspired. Samuel, when God sent him to anoint one of the sons of Jesse, when he saw Eliab pass by, *Surely*, says he, *the Lord's anointed is before him*: but we may see his error in the answer he receives from God himself; *Look not on his countenance, &c. for the Lord seeth not as man seeth.* And even Jesse

himself, and his sons, esteemed David no more than to send him with the dogs of their flock; for though the prophet had desired all his sons to be present, they never so much as called home little David from the fields, where he was feeding the flocks; an instance at once to shew how different God's thoughts are to our thoughts. But we find he was not rejected from being King, notwithstanding all these circumstances; and, as formerly observed, 'tis surprising that the Jews should any ways reject our Saviour for his low rank; but it must be in a great measure ascribed to a parcel of Scribes and Chief Priests, whose tables were daily set out with the principal part of the sacrifices; and they knew the great loss they would sustain by overturning the whole fabrick of their religion, which would be the consequence of their receiving the Lord Jesus Christ as the Messias and Redeemer of the world.

Will. But the Jews scorned to be instructed by such illiterate men as the Apostles were.

John. If he employed illiterate men for his Disciples and Apostles, this shewed the innocence and simplicity of the gospel, and the power of him who qualified them by the influence of his Holy Spirit, the only proper qualifications for those who were to be employed in giving testimony to those truths upon which our holy religion is established, and in propagating the gospel, in opposition to the Jewish ceremonies, and the heathenish idolatry. Had they been persons of distinction, either by rank or education, it would have been to this day a favourite argument in your mouth, and in the mouths of all who oppose the gospel; namely, that a set of leading men, who in their days blindfolded the public, established the Christian religion where no person durst oppose them. But now what is to be said upon

upon the subject, it is even this; that he, in his own goodness, after they had been witnesses to his doctrine and miracles in his life, death, resurrection, and ascension, he qualified them, and established their doctrines; and that though they were illiterate men, even of the lowest rank, such as fishermen, &c. he gave them his commission, sent them forth in his name, and crowned them with success, even by his own divine authority. But it may be said to you, as it was said to Dives, *If you believe not Moses and the Prophets, neither will you be persuaded though the dead should rise and declare it unto you.*

Will. That is certain; for if the almighty power of God do not convince men and women of these truths, it exceeds the power of any created being: for there is an opposing principle in the breast of men by nature, which is a mystery to the natural man that he cannot comprehend.

John. As all that ever was, or will be said upon this glorious and fundamental truth, will be opposed by those, who are not only enemies to God, but even unto themselves; and as, generally speaking, people who mistake their way are the most positive they are right, so those who oppose the doctrine of our Saviour, defend their principles, right or wrong; I shall therefore yield the point in dispute, and not take upon me to say, by whom or by what means they shall be brought into friendship and favour with a holy and just God; but for myself I shall say, as Joshua did, Let every one choose whom they will serve, but *as for me*, I am determined, by God's assistance, *to serve the Lord*, and to rely upon him for everlasting salvation, in and through the Lord Jesus Christ; whose atoning blood was shed for the redemption of a remnant of Adam's race; in which faith I hope ever to live, and also to die; expecting never to

see God's face in mercy, nor to be saved from his everlasting wrath, but through him, and for his sake.

Will. I think, John, we have fallen into a serious discourse, which diverts us from our first subject, namely, the manner of fortune-hunting. But however, I wish every one was established in the same true principles of faith.

John. As to fortune-hunting, the observing the former hints given you, I presume will not fail to answer that good end; and nothing can more help it, than to be fixed and stedfast in your principles: but on your coming to London, you will find many opposers of these principles; as in the one half of the city there are the devil's Lawyers appearing for him, and pleading for vice and wickedness, carried on with strength of hand, not only in private, but in sight of the sun. And I even pity such as have their younger years to pass in London; and thinks it an instance of singular virtue in them, if they escape being tainted with one or other of the by-paths wherein so many walk; and 'tis surprising, that among so many well-disposed people, there is not some method or other fallen upon to engage the legislature to put the laws (which are in force) in execution, in order to put a stop to the vices which like a torrent have overflowed our streets.

William. It is to be hoped some worthy persons will in earnest set about it.

John. With this view, William, I some time ago used the freedom of sending the following letter to a certain eminent member of the church of England, with a direction how to answer it; but as I was disappointed of the pleasure of knowing his thoughts upon the subject, I shall now publish it here, and desire every person of authority or power,

power, in church or state, to consider it as addressed to himself.

Reverend Sir,

‘ PERMIT me to offer to your serious consideration some few observations with regard to the prevailing vices of this great city, which my particular station for some years last past has afforded me opportunity to make.

‘ It must occasion matter of grief and concern to every serious Christian, especially to those who are vested with the sacred character of Christian Teachers, and have the eternal happiness and salvation of precious and immortal souls at heart, to consider the sad corruption of manners which reigns among various classes of people in this place.—How highly dishonourable to God, how scandalous and disgraceful to our holy profession, how wounding to the consciences of every sincere Christian, (not to mention the destructive influence thereof to human society) is that rampant and unbounded licentiousness to which our lower people and menial servants are so universally addicted?

‘ The good opinion, Sir, which on many accounts I have entertained of you, has inspired me with a resolution to communicate my sentiments to you upon this head; to whom I make no question such reigning wickedness, in open defiance of all laws, must afford matter of pious sorrow and concern. I persuade myself therefore, you would willingly contribute your best endeavours to stem the destructive torrent; and might I presume to offer my poor thoughts to one of your superior talents, I would imagine, that if the dignified Clergy (who are also members of the legislature) when the calls of providence to such a good work are so very loud and awakening, would by all
‘ proper

proper and becoming methods, exert their power
 to have the laws against vice and immorality put
 in execution, it might have a very good effect.
 My reason is, that experience and conversation
 with that sort of people to which my station
 obliges me, doth convince me, that nothing
 more encourages and hardens them in their vices,
 than a confident presumption that the laws, how-
 ever just and strict in themselves, are only harm-
 less sounds; which, by reason of the indolence
 or connivance of those whose office and duty it
 is to see to the execution of them, can never hurt
 them. Such a work at this time, in my humble
 opinion, merits the attention of the legislature
 itself; and upon supposition that none of the
 Clergy had seats in parliament, it might be pre-
 sumed that the warmest addresses from our spi-
 ritual guides, in our present circumstances,
 should be presented to both houses, to have the
 laws put vigorously in execution.

But how much more reasonably and justly
 may such an execution be expected to be strictly
 enjoined, when our Bishops, whose zeal ought
 to be most conspicuous and exemplary, have
 places in parliament? Those fathers of the
 church ought to rouse up the spirits of the le-
 gislature to patronize virtue, and discourage
 triumphant vice: This would redound much to
 their honour, and to the credit of the church;
 it would wipe off some aspersions which are cast
 upon her, and reconcile the hearts and affections
 of many serious and well-disposed Christians to
 her.

Reverend Sir, As the Clergy are to be sup-
 posed sincere friends to the interest of the church,
 all stumbling-blocks in the way of a thorough
 reconciliation to her, and a happy union among
 all true Protestants, ought to be removed; and

and, in my opinion, nothing could more effectually contribute to this glorious end, than if the Pastors of the church should vigorously and conscientiously exert themselves, by all proper means within the compass of their power, to the suppressing and discouraging of prevailing vice and wickedness: and I take this opportunity humbly to remind you of your own duty on this occasion.

Let the absolute necessity of a speedy reformation be represented to the superior Clergy in the warmest manner, and most moving eloquence, by you, Reverend Sir, as of a truly Christian father. The loud and alarming call of divine providence is at present addressed to all Christians in general, but to all Christian Pastors in a particular manner. You therefore, Reverend Sir, in your particular station, ought to be an instrument in this good work; and this is a special call to you, though it comes from an unknown person. Discharge your duty and your conscience, as you shall be accountable to the Chief Shepherd when he appears. Duty is ours, and events are God's. I beg pardon for being so tedious, but the importance of the matter, and your goodness, will, I hope, excuse it.

J. B.

It was delivered July 5, 1745.

Will. Did you suppose that this Clergyman, if he was of an inferior rank, would or durst attack a dignified one, such as a Bishop, upon whom, in a great measure, his whole dependence did rely? And if not, from whom his preferments were expected?

John. Though this be the very case, yet a spirit of zeal for the honour of God, and the good of mankind

mankind, has many times inspired men of principle to discharge their conscience, and do their duty, not only in peril of interest, but even of their lives. But passing this, if they have either dependence upon the Bishops, or expectations from them, I am certain I have none; and though some of them are good men, yet I have no reason to apprehend their conferring any favour upon me; which does not much signify, for I have lived now in my present station a good many years, very happy and contented; which satisfaction I am afraid many of them do not enjoy. But now, as I said before, and for a few reasons I shall give by and by, I have no dependence upon, or expectations from any of them, and shall now presume to put the following questions to the consciences of them and others in eminent stations. Whether there is a God in heaven? Whether the Christian religion and the holy scriptures are the rule of life and manners? Whether the laws of the land, regarding the morals of the people, if strictly executed, would not preserve a greater appearance of decency and sobriety among us? Whether they who are in authority have it not in their power (with God's assistance) by their example and influence, to reform the manners of the people? Or if they exert themselves for promoting a reformation, whether the people of this great city and nation can be said to live up to the rules laid down in holy scripture, or by the laws of the land? Whether it is to be supposed, that the almighty King of nations sits in heaven as an unconcerned spectator of the wickedness of such a nation as this? And whether it is not reasonable for us to dread that vengeance, which we have so long been provoking, will fall upon us?

Will. You have no dependence or prospect from them, and this way of speaking home to their consciences

consciences will, in my opinion, never recommend you to their good graces, nor merit their favour.

John. That is what I have no regard for; neither am I to withhold my protestation against them, with respect to their neglect of duty.

Will. But how dare you, who are neither Bishop nor Pastor, Justice of the peace, or other Magistrate, take upon you to engage in such important affairs, as to set up for a reformer; and whether you, by your station, have any right to censure those of the highest rank in the nation? I should almost think this is a bold and a too presumptuous attempt.

John. I am indeed neither Bishop, Pastor, Justice of the peace, or other Magistrate; yet I am, though one of the meanest, one of the truest of his Majesty's subjects, a free-born native of Britain, and desirous to serve the true interests of my country-men; and I humbly presume, that nothing could answer this end more than the bringing about a reformation of the manners of the people in this great city and nation.

Will. But would it not be more prudent for you, to look to your own interest, and the duty of your station, than to rack your brains by attempting that which you can never expect to accomplish? Do you suppose that people in a superior station will listen to any hint, whatever the importance of it may be, from a person inferior to themselves; and one, who instead of deserving courtesy, seems unto them quite mean and low?

John. In one respect I look upon myself inferior to the meanest of his Majesty's subjects, and by a different view equal to the greatest: but to lay both aside, you know I have declared to you my principles, which at this day is the unquestionable duty of every true Christian: when so many standards are set up in contempt of our holy religion,

say, every one who adheres to the doctrine of the Christian religion should set up their standard, and own themselves true soldiers under Christ's banner, and oppose every attempt against his interest. But, William, as we are now treating upon different subjects, I would only ask you, Whether that servant can be called too presumptuous, who upon hearing his master dishonoured and abused behind his back, should take upon him to stand up for the honour of his said master, and offer to vindicate him at the hazard of his very life? I believe no one would blame a servant for taking his master's part, even against a tip-top great man. Or if a common Foot-Soldier, of sixpence a day, should chance to over-hear persons engaged in treasonable practices against his King, under whose banner he is enlisted, and whose livery he wears; must he allow it to pass unheeded, because forsooth he is but a mean man, and in no place of authority? I doubt, if it should be known that he was privy to such practices, and made no discovery, but he himself would be looked upon as little less than an accomplice with them. His duty in such a case is obvious, viz. to lay the matter before his next superiors, and such as he has access to; and if they slight his information, or give countenance to the traitors, or their practices, he hath nevertheless done his duty, and discharged his conscience, let the consequences be what they will. Now these comparisons seem to fit the case in hand as exactly as if they had been cast in a mould for it. I am not one of the greatest, yet true to my post in the station which God has placed me, and at the same time a servant and soldier under Christ's banner, by which denomination I may be said equal to any subject in the kingdom, though by the first I am one of the very lowest. I have seen and heard my great and heavenly Master dishonoured, his laws broken,

broken, and his interest upon earth endangered, by the excessive wickedness of daring men; and shall I stand still and consider with myself, whether my station is high enough to give me authority to stand up for his deserted interest? Shall I make a doubt whether I am not too mean to exert myself for the sinking cause of virtue, religion, and common decency? When I see vice stalking about the country at noon-day, with all his cursed train of luxury, leudness, impiety, and irreligion; when I see them going to and fro on the earth, and like Satan in the *Revelations*, broke loose to deceive the nations; shall I not try to fling one stone at the serpent's head? Who knows, but it may sink into his forehead, as that of young David did into the forehead of Goliath? No; I ought to be courageous and diligent, and not let any chance of serving the glorious cause escape me. Let the probability of success be never so small, the endeavour is laudable; and though it be ever so small, according to human reasoning, *God's ways are not like our ways, nor his thoughts like our thoughts*. He can work his ends by weak means as easily as by powerful ones; by such as to us appear improbable, as by those that appear infallible.

But I will go farther: Who knows but, even according to human probability, this weak and feeble attempt may have success in a greater or less degree; as, suppose these sheets should happen to fall into the hands of a great man in place of power, who upon perusing them, should give into the following natural and obvious thoughts.—‘ What, is it come to this pass, that the vices of the nation should render us obnoxious to the reproof of an illiterate man? Are our faults so glaring, as to strike even the dull sense of the unlearned? Is our behaviour so gross, as to disgust people of every rank, or even the lowest in the nation? And

• And must we own with shame, that his rebukes
 • are just, and that he tells us what our own con-
 • sciences have told us an hundred times? What
 • then avails our superior knowledge or learning,
 • if this illiterate man is to take us to pieces in this
 • manner, and to tell us our faults so roundly,
 • and such faults as we cannot deny or confute?
 • This indeed is somewhat like the ass reproving
 • his master, Baalam the Prophet. Let us there-
 • fore bestir ourselves in time, and enter upon some
 • measures for saving ourselves from the reproaches
 • of our consciences, and the ridicule of the lower
 • part of mankind, whom our connivance with vice
 • and folly have given an advantage over us.

Will. The Consequence of those reflections might
 be, the putting such men of influence and authority
 upon exerting themselves for the discouragement
 of vice and the promotion of virtue, both by their
 example and influence; and consequently our good
 and wholesome laws would be revived and put in
 execution, which every serious Christian will re-
 joice to see, but 'tis very improbable.

John. Whatever be the consequence, or whatever
 success these my poor thoughts may have, I have
 no other opportunity of communicating them but
 by the press; and I hope that upon this account
 the wiser part of mankind will forgive me, and
 permit me to say, that I believe every body will
 own, that the crime of leudness, somewhat touched
 on before, is of as pernicious a nature as any one
 that can prevail in a nation, and that it seems to
 be the ruling vice at present in England. I shall
 therefore make mention of some of the particular
 mischiefs which are owing to this abominable prac-
 tice, so openly and universally carried on in this
 great city, to a degree far exceeding that of any
 in Europe; and then leave the reader to judge,
 whether

whether any possible method for discouraging or abolishing it ought to be neglected.

What numbers of leud women are there in this great city, who add nothing to the national increase?

What is the crime, which, according to the confessions of by far the most part of those unhappy wretches who come to a shameful and an untimely end; what is the crime, I say, which brings the greatest number of them thither? Yielding to the advice and allurements of leud and abandoned women.

How many strangers from all parts of the country, and how many simple and thoughtless people in town, are every day insnared by them, to the great prejudice of their fortunes and their health, and to the danger of their lives and souls? What week passes without several different accounts of robberies and barbarities committed by them? And by these that are published, we may judge the number that are suppressed, from the fear of shame and ridicule, must be very great.

How many of our youth are in all respects hopeful and promising, and in human probability likely to be the comfort of their friends, and an honour to their country, till by the devilish arts of prostitutes they are seduced from the ways of virtue, and drawn from evil to worse, till at last they prove the grief and shame of those to whom they might otherwise have been a pleasure and an honour?

How many servants, and others, who have received trust of their masters, &c. are by these artful creatures drawn to commit a breach of trust, and thence to lose their credit, which reduces them to ruin and misery?

Is it not to be feared, that many of those people, who are from time to time missing, and never heard of, have been inviegled and murdered by these bloody wretches?

Is it not likewise highly probable, that many of their own children are unnaturally murdered by them, when their infamous trade is low, and reduces them to the wretched state we often see them in?

Can any thing have a worse effect upon the youth of both sexes, than to hear the most abominable leudness uttered without reserve or shame in the open streets, as they pass and repass?

What more effectual method could be found out for discouraging and bringing into disgrace the best and wisest of institutions, I mean marriage, than leudness and uncleanness, by which the female sex are brought under unjust and scandalous imputations by those who converse chiefly with the scum of them, and conclude the whole sex to be of a piece with the refuse of it?

Are they not in all the barbarities, as murders, robberies, &c. at which they are accomplices, are they not, I say, incomparably more cruel and bloody than the ruffians of the other sex? And if a singular piece of inhumanity is committed, is it not almost always by the instigation of a vile woman?

Thus, not to multiply particulars, God is dishonoured, the public burdened, all law, both civil, ecclesiastical, and divine, contemned and put to defiance, families ruined, and society filled with confusion. Is it not then the duty of every person, who has any love to God or his country, to offer his assistance to persecute, destroy, and sweep from the face of the earth, a set of wretches who are the dregs of the human species? And is it not the duty of every sober person, and every good Christian,

Christian, to supplicate the Majesty of heaven, that he will be pleased to give direction, and to influence those who have it in their power to accomplish so necessary a work; that so the vengeance that hangs over us, and which of old fell in a shower of fire and brimstone upon Sodom and Gomorrah, may be averted.

If there be any method promising success in a case so desperate as that of this wretched, youth debauching, and shameful city of London; I should think the following thoughts not altogether improper for the subject.

There is not the least doubt but it is the indispensable duty of the Clergy, not only to exclaim from their pulpit against the vices of an age, whose crimes seem to crave the vengeance of God to his very face; but likewise to urge home upon all persons in power and authority, what their business and station obliges them to act in this matter, viz. to exert themselves personally, I say personally, not by trusting the reformation of a city, or the purging it of uncleanness, to a set of Watchmen or Constables, &c. It is, I say, the duty of the Clergy to inculcate, upon particular persons, as well as upon whole congregations, the practice of virtue, and the proper measures to be taken for reformation. To apply first to Magistrates, and set forth to them their duty of inspecting and regulating the manners of the people; and next to apply to the people themselves, and set forth to them their duty of conforming themselves to the laws made by the supreme authority, and to be executed and put in force by the immediate direction of inferior Magistrates. For no body shall persuade me, that any Clergyman, who minds the care of souls no farther than to preach on Sundays, or even week days; no one, I say, shall persuade me, that such a Clergyman can justly deserve the

name of a faithful Pastor, who cares for his flock, or makes a conscience of promoting their salvation. It is not an elegant harangue on Sunday that will have a solid and lasting influence upon the minds of a congregation for a whole week. It may indeed engage them to say, that Mr Such-a-one is a very pretty Gentleman, or a good Scholar, but will never persuade a set of people, intoxicated with the love of pleasure, to give over their carnal and beastly delights. The Clergyman who is worthy of his office, and takes a pleasure in it, will never think he has done enough: he will go about from street to street, and follow the Apostle Paul's example by teaching from house to house: He will endeavour to be acquainted with the character and manners of every person in his parish: he will insinuate himself into the good graces of every family by all the arts he can think of, that he may have opportunities of commending his Lord and Master unto them, and of giving them good advice with success: he will endeavour first to engage their love and esteem to himself by his blameless conversation, and after that he knows a little more pains, with God's assistance, will gain their love and obedience to his doctrine and advice: he will reason with them in their own way, and yield at first a little to them, that afterwards he may bring them to yield a great deal to him: he will treat them in such a manner, as they may see that he has God's glory, and their good only, and no indirect end in view: he will not confine his visits to a circle of acquaintance, nor keep chiefly to those houses where he is best entertained: he will consider the soul of a poor man as equally immortal, and equally precious with that of a rich man: he will remember that his great Master came to call publicans and sinners to repentance: he will regard

gard no trouble nor fatigue, the labour of the mind, nor the weariness of the body.

It is not in the least to be doubted, but God would send down a blessing upon the united endeavours of a set of faithful Clergymen, who should exert themselves in this manner for his glory and the everlasting good of their fellow-creatures. But as long as there are in a church preferments to be gained, with revenues sufficient for supporting Princes; as long as there are worldly allurements to draw the Clergy aside from their duty, it is no wonder if we see most of them above the cares of their spiritual function.

Will. It is certain that the Clergy might be more vigilant and careful in the discharge of their duty than they are, which would greatly tend to a reformation in this dissolute age; but do you imagine, or is it to be supposed, that any Gentleman will give himself the trouble, supposing he is a Justice of the peace, to traverse the streets, and invigilate himself with all the black-guards and ruffians which may chance to fall in his way; this is certainly an intanglement and fatigue which no Magistrate will submit to.

John. As to the duty of Magistrates, with regard to the suppressing of open lewdness, if I should ask the following question, and put it to the consciences of some of the Magistrates of those cities to answer it, I doubt they would be found, like the man in the parable, speechless. The question is, What hinders any Magistrate from going in person, and seizing, either in houses or streets, as they can be met with, all the openly lewd people of both sexes in London and Westminster? Is it not a disgrace to the name of Magistracy or authority, that hundreds of lewd women should openly traverse the streets, or stand at every corner,

ner, ready to entrap and draw in all passengers; that a thoughtless youth cannot go about his master's or father's business, without being tempted, and pulled, and almost forced into a bad house? God knows, that the inclinations of youth are vicious enough, and they will go astray fast enough of themselves, without being tempted otherwise than by their own lusts; so that we have no need of any snares or arts to draw them from that virtue they have already so slight a hold of; much less, that it should be dangerous to walk the very streets, or that they should be every moment put in mind of and solicited to what they might not otherwise altogether set their hearts upon. I should think the kingdom of Satan would be safe enough, that the youth of this city would be wicked enough, and that lewdness might be practised enough, if there were no temptation in the way of the youth, besides their knowing the places where lewd women live; though there were none of them allowed to walk the streets, to conduct or carry them thither by force.

I can hardly imagine any person will be at a loss, or any way puzzled about the possibility of rooting out, or at least of greatly lessening the open practice in this infamous vice in this city, by the interposition of the Magistrate: but lest any one should want satisfaction in this matter, I shall only desire him to consider, whether he can think any thing in the world more easy and practicable, than for any man of authority to take a round now and then in an evening through the streets of London and Westminster, and take up all the idle women he sees, who can give no account of themselves: Or if any thing is more simple, than for every Magistrate to be acquainted with the character of every house-keeper in his neighbourhood. By these two methods only, it is not to be imagined but that

that leudness must be driven first from the publick streets into those dark and hellish haunts of iniquity, the bawdy-houses ; and afterwards, by the diligence of a set of men, who had the good of the city and the reformation of an innumerable multitude at heart, must in time be likewise driven from those secret holds, &c.

Thirdly, It is likewise the duty of every private person to contribute what he can for a general reformation, and for purging this city of leudness and uncleanness ; and it is in the power of every private person to do more or less towards this. It is in the power of any person to carry an information to a Magistrate against keepers of disorderly houses ; and if such Magistrate will not exert his authority when an opportunity offers, then the fault lies upon him, and the private man, who gave the information, hath discharged his conscience. I have often thought it very unaccountable, that a number of virtuous people, living in a neighbourhood together, shall, for months and years, feel the inconvenience and uneasiness of having in their neighbourhood one or more of these cursed nuisances to all people of sobriety ; and shall complain among themselves of the uneasiness it gives them, but yet none of them shall have the heart or courage to lay an information against them, or petition a Magistrate to turn them out of the place. Yet it is the undoubted interest of every sober man and woman in London, &c. to wish that there was not a whore nor a whoremonger within the bills of mortality. For there is no sober man or woman in this great metropolis, but is in danger from them ; for every inhabitant has either children, or servants, or relations of his own, who have a chance of suffering by being intangled with them ; or if he has no such relations or dependents of his own, yet he is inter-

ested in those that belong to his friends and acquaintance.

I desire therefore every one to state the question to themselves, as the injured person, and to consider, that whoredom is one of the most immoral actions (if rightly considered) that ever was committed amongst men; and a sin which God has declared his abhorrence against in a very particular manner; and is a sin which is so much in vogue here, that a sober man's chastity is very often called in question when there is no ground for it; so that many times a happy settlement is prevented, by the fears of women judging all men to be of one stamp; and consequently, the innocent suffer for the guilty. Is it not then the duty of every sober man to contribute his endeavours for the suppressing of that vice, which brings a reproach upon the whole race: For though it is agreed upon, that the vices of leud women in some measure far exceed those of the other sex, yet I insist that the whore-masters in this place are more vicious than the whores, and it is reasonable to think so; whereas the whores do gratify the lusts of men for their hire, some as it is their choice, others reduced, and as their last shift, betake themselves to this practice, or perhaps by bad counsel, leud company, or the allurements of men, are deceived into their own destruction; whereas our whore-masters, for gratifying their own lusts, support these leud women. May therefore the candid reader beware of condemning these unhappy wretches, but rather those monsters of wickedness, who, to the disgrace of mankind, are the support of leudness, I mean, whore-masters.

As for the sober part of the female sex, it is their undoubted interest to exert themselves against leud women, who by their vile practices bring a scandal upon the whole race, and especially fill the youth

youth of the other sex (who keep their company a great deal too much) with a thousand ridiculous notions of the arts, and many other imaginary vices peculiar to the female sex, to which the virtuous part of them are entire strangers. And this is a grievous discouragement to marriage.

These wicked creatures are likewise hurtful to the interest of marriage, by their making beauty cheap and easy to be come at by the youth of this city. And accordingly, how common is it to hear a thoughtless young rake declare, that he never will be chained, as they foolishly call it, to any one woman, so long as he can enjoy twenty every month for crowns apiece. By this means a virtuous young woman, without a fortune, is of no price; and unless she will condescend to throw herself into the arms of one considerably her inferior, she is like to continue unmarried all her life. But if there was no way, or at least no cheap or easy way of enjoying beauty but by marriage, the natural desires of the two sexes would support and promote that institution sufficiently for all its purposes: but as marriage goes every day more and more out of fashion, and the unlawful commerce of the sexes comes every day more and more into fashion, I am sometimes inclinable to think that our children or grand-children may see the day, when marriage shall be fairly thrown out of doors, and promiscuous lewdness established in its place, &c.

Another daring crime, which stands its ground among us in spite of the severe laws against it, is that of Swearing in conversation, which, besides the offence given to God, there cannot be conceived a more notorious piece of folly and madness. If, therefore, any well-meaning person, of any denomination, can contrive a method of reproving the
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the sin of Blasphemy with hopes of success, it is their unquestionable duty. But a person in authority may and ought to rebuke and punish such practices, though a private person, by taking this imprudently upon him, may embolden such people to express themselves the more indecently, and, by provoking them to passion, will occasion them to commit more sin. I would therefore advise all such well-meaning people to give no countenance to such practices, and to hasten their business, and then leave such disagreeable company; or, if they think to reprove them, to take an opportunity of reproving them in private, which perhaps may gain them over to a sober and virtuous behaviour. The same caution is equally proper in all other cases, as well as in this of Swearing, or Leudness in conversation.

And a method of rebuking may be invented, which may have so good an effect upon men, as to make them see the folly and madness of their wicked ways, and thank their reprover afterwards; whereas a blunt rebuke in an open company would but have exasperated them the more. Silence itself is a rebuke, and often with success.

But as all men who give themselves the liberty of swearing in conversation, are not universally Atheists, nor even Deists, but rather allow themselves more in that sinful and infamous practice, through inconsideration and thoughtlessness, than from a direct contempt or defiance either of natural or revealed religion; as this is the case of many Swearers in conversation, I shall here quote a few passages of scripture, which shews how much God, the author of the sacred writings, is offended against this sin; and how odious it is in his sight, since he took care to prohibit it so expressly in one of the ten great commandments, by which he intended mankind should in all ages regulate their lives.

lives. *Exod.* xx. 7. *Levit.* xxiv. 14. *Deut.* xxviii. 58, 59. xxix. 19, 20. 2 *Kings* xvi. 22. *Ester* ix. 24. *Jerem.* xxiii. 10. *Zech.* v. 4. viii. 17. *Mal.* i. 6. iii. 14. vii. 12. *Matt.* v. 34, 37. *Acts* xix. 9. *Rom.* ii. 23, 24. ix. 14, 19, 20. vi. 1. 2 *Pet.* iv. 4. *Jude* v.

This sin is farther a notorious piece of folly and absurdity. How often do we hear profligate men endeavouring to gain belief of what they assert by a profane and blasphemous oath? But can such people imagine mankind to be so stupid as not to conclude, that any man, who has so little conscience, religion, or virtue, as to affront the Majesty of heaven by blasphemy, can never be supposed to have principle enough in him to restrain him from telling lies? How can we judge favourably of any man with respect to one virtue, when we see him altogether neglect the practice of another. Is it not more natural and reasonable to conclude, that he who breaks one command will be apt to break another, and consequently he who swears will be apt to lie.

I have often thought that this common habit of Swearing is as hurtful to society as any one vice in England. Can it be supposed that a person will regard, or will his conscience accuse him (even before a Judge) for an oath which he swears hundreds of times every day? and consequently the innocent must suffer while the guilty is set free.

Again, if we consider Swearing with regard to its effect upon a man's discourse or style in conversation, how absurd does it appear! The frequent repetition of the same phrase, let it be never so beautiful or elegant, at length becomes insupportably tiresome to the ear. How much then must the ears of those, who are so unhappy as to fall into the company of a Swearer, be grated and stunned by the constant repetition of such horrid

rid unmusical sounds as those of Swearing and Blasphemy are? And, for my part, I could almost wish that they who indulge themselves in Swearing might be punished in a miraculous manner, by having their speech taken from them for a time, that they might learn to make another use of it, than affronting or provoking the almighty Giver of it.

I might here add, that though God will admit of no excuse for sin, yet some sinners do plead an excuse to satisfy themselves: the Drunkard pleads the tempting flavour of his liquor for his beastly excess: the Cheat, the sweets of profit: the Fornicator, beauty and the unnatural appetite: the ambitious, greatness and authority. Thus every sinner pleads some imaginary pleasure, profit, or honour, to satisfy themselves; but the Swearer can plead none of these, because he sins for the very sake of sinning, and is vicious altogether for the sake of vice; and as it were to please the Devil, in spite of the ridicule and disgrace he exposes himself to in this world, and the punishment in that which is to come.

Satan, in the book of Job, puts a very impudent and malicious question to the Almighty concerning Job, *Doth Job fear God for nought?* But here it may be said,—Doth not the Swearer serve the Devil for nought? How common is it to hear the shocking voice of Swearers, calling out, without any temptation, for God to damn themselves, or their fellow-creature's soul, blood, or body, as if by authority they could order him to execute their sentence; and even the brute beasts, who have no souls; or such things as have neither life nor breath in them, they also bring under their brutish sentence of condemnation. It is surprising to hear men of common sense guilty of this sin, without any pretence or temptation; for it is not only most daring and unaccountable, but it is the very opposite of reason,

son, religion, virtue, or any one endowment of the human soul. It is also our great reproach, both at home and abroad; and, if mercy prevent not, will prove the ruin of our souls and nation, notwithstanding the good laws we have against it.

But lest any one should be so wicked as to become an advocate to plead the Devil's cause for nothing, and stand up for this inexcusable sin, let me ask such persons, whether they would take it well, if any of them, being the master of a family, after the strictest prohibition and most severe threatenings, should find his meanest servants making use of his name in a contemptuous manner, in the midst of drunkenness and debauchery. It is reasonable to think, that this practice would provoke you, who are but a worm; how much then must the Swearer provoke that great and terrible God, who is King of Kings and Lord of Lords.

Another practice, which is likewise a profanation of the great and terrible name of God, somewhat more excusable indeed, as less wickedly used, and applied rather to blessing than cursing, is the ejaculation of—*Lord, have mercy upon us! Good Lord! Good God! or, Lord, &c.* which are thrown out by many people upon occasion of wonder, or any other sudden emotion of the mind. There is not a better argument of folly to be named, than frequent admiration; as it is a certain proof that a person knows little of the world, who is astonished at every thing that happens.

But, besides the exposing our folly by frequent expression of wonder upon every trivial occasion, this way of expressing ourselves upon such occasions is likewise very foolish and wicked. When a person is struck with wonder, what can be more absurd, than to express his wonder by calling out upon his Maker; if he intends that such invocation should be understood to have any meaning,
then

then the least thought in the world must convince any man of common sense of the monstrous wickedness of such a rash and presumptuous uttering of that tremendous name; and if it is intended to express no meaning or thought at all, what can be more childish or silly, than to use frequent expressions without any meaning?

This is perverting the very end of speech, which ought to serve for communicating the thoughts of the speaker to the hearers. When a person cries out, on occasion of any sudden emotion, *Lord, have mercy upon me*, and at the same time does not in the least think of what he utters, or whether the Lord will have mercy on him or not; ought he not to expect that God will have as little mercy upon him as a great Prince would have upon a slave who should come before him to beg his life; and instead of behaving in the royal presence with suitable submission, should fall to catching of flies with his hands, or dancing with his feet. Let such people consider, if they can think that they are constantly and perpetually in the presence of One infinitely greater than any earthly Prince, who can take from them what is of more value than their lives, and condemn them to a punishment more terrible than death.

Another very presumptuous sin openly practised and defended by many persons who have received liberally of God's bounty, yet in defiance of him and his laws, they openly commit sacrilege, by robbing him of what he claims and has reserved for himself, even the Sabbath. Should the question be put to those heroes, while swimming in the golden ark of fortune, Why they thus profane the sabbath? they would readily say,—‘ It is a moon shine fiddle faddle; nothing, the observation of the Sabbath, and is of no signification if
‘ it

* it be kept yea or no.' But now, suppose at the great day of accounts God were to admit of an excuse from the children of men, what shadow of one could those great ones give for this, who are intoxicated with pleasure six days successively, and knowing it to be contrary, not only to the law, but even to good manners to profane the seventh, which (as observed) God hath set apart for himself, any person of common sense must wonder that those people who are thus endowed with so many singular blessings, and know how to behave in other cases as Gentlemen, does in this very particular behave as mad-men, who would rather play with burning thunderbolts, or dance upon the brink of the bottomless pit, than submit to God, or be regulated by his laws.

I have no doubt but some critick will look upon it as high presumption to attack such dignified persons; but let such consider if I have exceeded the truth, or if they will pretend that the Sabbath is kept in any measure holy here, by people of various denominations in London; or that it is any way to be known from the other days of the week but by the following particulars; and let such judge, if in them there is any relish of holiness or of religion. For instance,

Do not our Taylors, Shoe-makers, Mantua-makers, Barbers, and other tradesmen, set apart as it were the first half of the Sabbath for carrying home their work, encouraged thereto by their customers. The streets, fields, &c. are crouded with multitudes of such as in a manner set the Sabbath day apart for giving and receiving visits, or paying compliments to others; not that I am against peoples waiting upon friends when necessary, or that I think a person cannot be exercised in a way of duty, when on horseback, in a coach, walking alone, or in company; but because I see so many
people

people who make it their common practice to spend the Sabbath after this manner, as if they had some time or other dedicated themselves for that purpose: and many of such would take it very ill, if any person should say to them that they have been profaning the Sabbath, and not sanctifying or reverencing it. It may be added,

That, whereas some of the lower rank make a practice of getting drunk now and then on working days, they more generally agree to honour Sunday by that irreligious observance; and to shew how high their reverence for that sacred day is, many of them usually even celebrate Monday likewise with equal irreverence and irreligion, as many of the masters can testify, who never see several of their journeymen on Monday, they being engaged in the observation of that day by a drunken fit, doubtless from the same religious principle which prompts them to observe Sunday in the manner they do. But to proceed:

What a shame and disgrace is it to see business going on both in shops, market-places, and streets, on the Sabbath-day, and no punishment inflicted upon the transgressor. I would gladly know what hinders the Clergy, if they be men of principle, and have God's honour and the good of mankind at heart, what hinders them I say, when they pass or repass the streets and market places in London, from marking down the names of such people, and committing them to persons in authority, by whose assistance they may be brought to public disgrace and punishment? Or what is more reasonable, than that people in authority should go personally, or employ others who will be faithful to their trust, and seize every thing exposed to sale on the Sabbath-day, and distribute unto the poor the day following; and for a farther oppressing of that practice, to encourage informations to be brought

brought against the offenders. What hinders every Christian family, from the highest to the lowest, to prepare the Sabbath-day's provision, upon Saturday, and to forbid any thing to be bought upon the Sabbath? Is there any difficulty in this practice? Could meat, which hath been in the house one night, be poisonous or unwholesome to the most tender constitution, or the most delicate appetite?

Will. How can labouring people purchase necessities before Sunday, when they do not receive their week's earnings till late on Saturday night?

John. If there were no markets to be held on the Sabbath, then masters would see it necessary to pay them sooner; and they, as soon as paid, would go to the market; instead of which, many go to the alehouse, and spend their time and money, referring all until the Sabbath.

Will. But in the summer time fresh meat and fish will not keep till Monday.

John. If you were obliged, William, to dress meat on Saturday, to preserve it from perishing, this would strengthen your assertion; but the quite opposite appears, for it waits you in your tradesman's shop, till you call for it on Sunday.

Will. But this custom is so ancient, and the trades people having it so in practice, that it will be difficult, yea and almost impossible to prevail with them upon this subject.

John. Should the Clergy and the persons in authority unanimously agree, and each of them make appointments, and wait upon those traders, each in his parish or neighbourhood, and honourably reason with them upon this subject; then, I hope, by God's assistance, it will be found not so difficult as supposed; and it is reasonable to think so, as they will have the two days business over in one day, and the other day to be employed in serv-

ing God and obeying his command. But this piece of reformation must take place from one day in the whole nation: for it is in vain to think, that the people of one market will from time to time disoblige their customers, by suffering them to be served by others; which will be the event, if this should be observed in one place, and not in others.

Will. But do you know that the keeping of the Sabbath by many people is looked upon as matter of great indifferency, who think it does not much signify whether it be kept, yea, or not?

John. Is there not a tribute paid to earthly Princes, and shall the Sabbath, which is God's tribute of our time, be seized and claimed as property of by wicked men; or shall he be robbed of what is his own? Who will be to the encouragers or protectors of such sacrilege when they appear before his throne of judgment?

Another favourite vice might be mentioned, which hath a connection with almost every other, it is Drunkenness; which no proof can be laid against, and consequently any legal statute against it is contemned. But though this be the case, yet considering how people in liquor are betrayed into sinful, shameful, and fatal actions, it may be presumed, that every one governed by reason, or by the grace of God, should abhor it as they would even a traitor; and I almost think, that though people in liquor see not their own deformity, yet as they have opportunity of seeing others in the same deplorable condition, it is to be wondered that any such would allow themselves in a practice which makes them so abominable in the sight both of God and man; for by this, wise men become foolish; reasonable men, brutish; sober men, mad; prudent men, silly; and moderate men, vicious: so, I say, those things considered, and the example of
of

of others, might have weight upon the minds of men and women to deter them from the beastly sin of Drunkenness. A laudable example of this I shall here mention.

A Gentleman sees a man wallowing in the nastiness of the high-way, who, out of compassion, ordered his servant to assist the poor object to an inn, where he left the care of him, having, like the Samaritan, paid the charge; and when he was departing, asked the poor man's name, which happened to be John Thompson. The Gentleman very wisely gave a charge to his servant, that for the future when he seemed in danger of being overtaken with liquor, to call out to him to speak to John Thompson, which orders the servant never neglected; and when he delivered the message, the Gentleman always took warning, and left the company; until one night, when he was so engaged, that though the message was delivered that John Thompson wanted to speak to him, he still enjoyed himself, till the servant came with a second message, viz. 'Sir, John Thompson says, If you will not come to him, he will come to you.' Which had the desired effect of preventing his master from being by himself deceived into a fit of drunkenness, and so falling into the same beastly condition as poor John Thompson.

Would people who demean themselves by this wicked practice, only with this Gentleman reflect what disagreeable objects they and others are when in liquor, it is to be hoped this would be a means to check them from excess, by which they might be exposed to the greatest disgrace.

Next to this, is that unwarrantable practice of Street-robbing and House-breaking. Can any thing be more hurtful to society than that of Street-robbery? Is it not a violent contempt of the law,

for a few men to traverse the streets as conquerors, putting people of all ranks in fear of their life, and making property of their substance? I have often thought it a pity that so much money should be laid out for a safety to this great city, and means used for preventing so many fraudulent practices, yet, after all, violence is committed, yea, even next to the castles of defence, I mean watch-houses. Watchmen and Constables are the persons entrusted for preventing those insults, but is there any difficulty for persons of a bad disposition to take an opportunity of fifty minutes every hour, as ten minutes will serve for the watchman's round, five minutes each time; so, I say, cannot the said persons imploy themselves in villainy, till the clock alarm them, as till that time they are as safe from disturbance as if there were not a Watchman in the city; and after the Watchman's round, they return to their enterprize again, knowing there is no danger from them, as commonly they are pretty merry, and 'tis to be feared sometimes encouraged thereto by money they receive from those who had rather pay a small sum than come to disgrace.

But should every ward in this city purchase bells for their Watchmen, and, being fixed to them, oblige them to go their rounds frequently in the intervals betwixt hour and half hour without lanthorn, and preventing the bells from noise till they see a prize; and even should he fall in a struggle, the bells would give an alarm, and the more Watchmen the more bells, so that every Watchman would warn another, whether by a struggle or by chance. I humbly presume that this would not only be a means to clear the streets of Thieves, but even of Whores and Whore-masters, which sooner or later frolick themselves into desperate and wicked resolutions, and consequently embrace the same course of life upon all events;
but

but to wave this, should a method be fallen upon for the suppression of sundry prevailing and triumphant vices in this city, it would be a means to prevent, or at least to lessen the number of those insults, and consequently people would without fear or danger of their lives go after their business, not only in the open and public streets, but even in the most remote corners of the city.

Another reason may be assigned for this imposition upon the public, and that is owing to the constitution, I understand that no money is recoverable from a Street-robber or a Highway-man, except he deliver it of his own accord. Now give me leave to state the case as follows: Suppose you have received five hundred pounds, more or less, being your whole estate, and I meeting you upon the streets or high-way, demand your money, which, to preserve your life or other accidents, you find yourself obliged to deliver; and after being in my possession I make my escape, but am soon taken, and carried before a Justice of the peace, who, though he order me to deliver, cannot oblige me, except you swear the very piece of money to be yours; by which means, though I go to jail, I have five hundred pounds to pay council and procure my liberty, and you have not one pound to pay the charges of prosecuting me, although you are obliged by law so to do.

Will. The county is obliged to supply you in such a case.

John. Pray what is all that supply, perhaps not five pounds for my five hundred, and how will this answer amongst Lawyers, where it is known the more money the better law; now if this be the case, must it not be assigned for one principal reason why our streets and high-ways are pester'd with such, as make it a risque for His Majesty's good subjects of ten to go about their lawful business. But

If this be the constitution, I should almost suppose that every well-disposed person would address his superiors for using their interest to the removing this grievance, which I humbly presume might be done with one particular clause in the act, namely, that suppose I have the money in my custody, the Magistrate shall oblige it to be taken from me and delivered to him, until it legally appear that I am innocent, and had the money an honest way; and your character, in the mean time, and the way you had the money as you pretend, to be enquired into; after which, the Magistrate returns the money as the law requires. Another advantage would redound to the public by this, and would answer the above glorious end, namely, it would encourage people who are injured to use their best endeavours for apprehending the injurers, as thereby they would have a chance of recovering their own again. As for my part, were I robbed of never so much money, I would neither take nor appear against the person who robbed me.

Will. But the taking, or appearing evidence against such, is not only obeying the law, but a doing service to the public.

John. Suppose a Highway-man has robbed me of five hundred pounds, am I to treat either the law or the public, who, after it was in my power to recover my own, assisted him in making my money his property; so, I say, am I to treat them with five, ten, or twenty pounds more, or am I (to use other words) to be robbed by them of every sixpence paid by me in the prosecution, which adds to my misfortune; and not only this, but he, being steward of my money, laws me out of the small trifle I have for the support of my wife and family (if I have one,) and this is not all, but I am even

even looked upon as a fool into the bargain, which is the common fate of those who are cast by law.

I must now beg leave to mention an espoused ceremony in this great city and nation, namely, a Toleration, or, as 'tis commonly called, Licences for marriage. I own a Licence granted to any person to sell spirits, or other liquor, is a regular and a warranted rule, and either good for enriching the treasury, or some private person, or persons; but as to Marriage Tolerations I am at a loss to know any good end they can answer in these latter days, except for making estates to those who receive the dues. It is true, a national habit, especially of antient date, cannot be easily broke, but the antiquity of this, if I be not mistaken, is but of few years standing in England; for, till of late, this privilege the Pope of Rome, and such as he deputed, had for a perquisite, till the marriage of King Henry VIII. with Ann Bullen, which at best was condemned by every wise man; had the Pope granted a Toleration to that unlawful marriage, he probably might have had the benefit of it much longer. It must be owned somewhat singular for a Prince and nation contentedly to undergo the whole course of a bad religion satisfiedly, without public protestation, or dissenting therefrom, until such an accident happened that the Prince wanted a second wife, or rather to be an adulterer. The Pope, poor soul, whatever his principle was, yet he acted honourably in this; for, though to oblige a Prince, he would not tolerate the marriage. Upon this the King, after many artful schemes for gratifying his passion, and to be revenged of the poor Pope for chaining him from that wicked action, he at last embraced the motion of a party of the Clergy, namely, to select out of the Romish Calendar

(which was then the national standard) a part of every collect, print it, and protect it by public authority, prohibiting the former rites and ceremonies. By this resolution it was judged prudent to exclude the Pope from all power or privilege in the nation, and to solemnize this with a public protestation against the Pope and the ceremonies of the Romish church. From this very incident and moment, the professors of the Protestant religion were brought under the character of Protestants. But to return.

I say there is no custom in England which screens more acts of wickedness than the above-mentioned. Is not incest, adultery, and pernicious marriages carried on under the shadow of a Licence; a Licence is obtained privately, and consequently every man of a wicked principle has it in his power to keep his proceedings in the dark.

To point out the many glorious advantages which would arise from the establishment of a public ceremony, and suppressing Licences, 'tis vain to trouble you with; but if such a method should be taken as would regulate that most important act of life, I believe every wise person would willingly contribute assistance thereto; and, with submission to the fathers of our church, I humbly presume, that were no Toleration granted, but publicly asking the persons names in the parish churches where they reside, prohibiting all other pretensions or ceremonies, and every benefit which the law claims as property by virtue of marriage, such as estates personal or moveable; I have no doubt (with submission) but this would put a stop to unlawful marriages, as rakes would see their folly by being legally disappointed of their aim, which in those cases are commonly for the fortune, more than the Lady; and as for incest, adultery,
and

and treachery in marriage, this public method would in a great measure defeat them.

Though the members of this church lie under many general and severe reflections, which we have too much reason to lament; so, I say, though this be the case, and that the gospel of our Lord Jesus Christ is despised and rejected by many for their sakes; yet I even hope that many of them are true friends to the cause of virtue and religion, and, for the sake of which, would willingly drop the benefit which private marriages and Licences gives them a claim to.

Will. This is an old established rule in the church of England; so that any person who has a mind, may be asked in church, and married with as much authority as with a Licence, and less charges; but if people have money, and chuse to dispose of it this or any other way, it is what I believe no person can prevent.

John. This I grant to be a truth; but we see how it is observed, when nine hundred and ninety nine of a thousand are married by virtue of a Licence; and I must beg liberty to observe, that for the church, or even the legislature, to recommend a regular method for marriage, and in the mean time tolerate an irregular and unlawful way for people to be coupled together, provided they pay certain fees to this and the other person, is much the same as if a Gentleman's steward, in obedience to his master, were to prepare a high-way for passengers, and, in the mean time, open a back path for his own private interest. Any Gentleman would think this a sly and unjust way of his steward's raising an estate upon his property; and not only this, but even rendering the high-way of no use but to blindfold the public, and even his master, if possible.

Now

Now this suits the present case as exact as one pea does another; for public proclamation in the parish church, according to the good rule laid down in the ceremonies, is the only justifiable and warranted way of proceeding; but as our Clergy have cut out a way for their own interest, it is the same with the Gentleman's steward; for they make property where none should be, and condemn the high-ways for paths of darkness; (God Almighty himself knows how they can answer it at the great day of accounts.) Were any person to ask, Why the rules of the church are ordained, and another is practised by some of her members quite opposite to it, I think it would admit of no answer but one, namely, no rule for doctrine, discipline, worship, or government is to be observed farther than it suits the private interest of the Reverend Fathers; for whether they serve at the altar or not, when once they have received their orders they will live by the altar, and claim it their due by law.

N. B. There has lately been upon the carpet a regulation of the above affair, but as a Toleration, or indulgence to be married by a Licence, is allowed in the act, it will have little effect.

As the foregoing bad practice is justified and (what is more to be lamented) supported under the shadow of religion, I shall presume to point out another favourite ceremony which hath often struck me with astonishment; that is, to see people of good sense countenance a practice so little agreeable to their profession. It is the use of sponsors (or as, they are commonly called, God-fathers and God-mothers) becoming sureties for children at baptism.

Will. Is not this an ancient and a warranted custom; yea, even by your own word, you acknowledged that this was in the earliest times of Christianity.

John.

John. When the church, as formerly observed, had to do with heathens and idolaters, it was found necessary, if any person who was not a member of the church desired to have a child admitted by baptism, they were to find sureties among those who were members; and who would not only engage, but even make conscience of instructing the child in the principles of the Christian religion, according to the vow they made at the time of the ordinance. This was the original of Sureties; and if our church did but imitate that good rule, by obliging every person who was found grossly ignorant, or living in the practice of known vice, in contempt of our holy religion, to give security by Sponsors to instruct the child in the principles of the Christian religion; this would be justifiable, and approved by every person of good sense. But, with humble submission, I am of opinion they will not find ten men in an age who will approve of it as it is now practised in the established church.

Will. But how could such a public ceremony have been handed down from age to age, or from century to century, as is commonly mentioned by writers? I say, how could this ceremony have stood so long in force, had it been contrary to the general opinion of mankind?

John. From the birth of Christ, we now live in the eighteenth century; and though this ceremony is of above a thousand years standing, yet I insist upon it, that, as it is now commonly practised, it can neither be defended by law, reason, nor religion. For instance:

Suppose a Nobleman or Gentleman is a member of this church, and every action of his life evidencing the truth of his sincerity, has a child whom he desires should be admitted a member by baptism, and should claim his privilege as a member of the church; were rejected, but with proviso
he

he will bring with him three persons to become Sureties for his child at baptism; is not this a disgrace thrown upon that worthy member, who is bound both by the law of nature and religion to discharge the duty of a Christian parent, and who by his former conduct has convinced the world in general, and the church in particular, that he will do it to the utmost of his power? Now is any thing more unreasonable than this, to deny a man of merit and honour this privilege without reason? But what is still worse, these Sureties are often ignorant persons, or avowed enemies to religion, who only for form sake stand Sureties, and after they have entered into the engagement, never think any more of it than if it were the most trifling affair, as indeed it is looked upon by many loose people; but if to come under a solemn vow to God be a trifling affair, I am much deceived: and to consider the many persons in England who by this custom break their vows, one might wonder that some method has not been taken by the legislature to put a stop to this practice which is so very unjustifiable. As to the custom of paying fees to midwives and nurses, this no ways relates to the ordinance, though it commonly falls to the Sponsors; but to people of inferior rank, it wete often an act of greater charity to present that money to the poor helpless mother, than to nurses or midwives.

Now, *William*, I have endeavoured to perform my promise, shewing you and your friends how to obtain your desires, by raising yourselves to preferment and credit; you being instructed with respect to the various principles and different opinions of people in this great city. I have likewise shewn you the destructive effects of those vices now in vogue, with proposals for the avoiding them

them. Now, before we part, is there any thing else you want to be informed of?

Will. I am obliged to you for those well-intended hints you have given, which, if strictly observed, cannot fail to be of use to every stranger, or other person, not thoroughly acquainted with business, or the customs of London. There is but one thing further I want to know, and that is, you have put us in a way to obtain wealth and preferments, which we hoped to do by coming to London, and no doubt but by observing these rules (which we all intend) we shall succeed herein; now supposing ourselves to be raised to higher stations of life, how are we to behave therein?

John. This question brings to my memory a common phrase, viz. ‘ Putting the plough before the oxen;’ or ‘ Counting the chickens before they are hatched.’ You seem too soon to make your supposition; for fortune, generally speaking, is like unto a race, wherein some gain the prize with much difficulty, and others with little or no trouble, but yet more run and lose all. I would therefore advise you not to be too aspiring in your own minds; for this is a destructive principle by which many young persons are ruined. But as you have asked me that question, and it is likely we may never meet upon this account again, I shall only recommend to you the foregoing pages, as touching public life, with the few following observations.

Will. That is just what I want; pray let me hear them, and then we shall have done.

John. If by marriage you have been admitted to a dignified or higher station, reverence and submit to your said husband or wife, and daily reflect upon the honour conferred upon you by being made their equal; and never forget your original, but endeavour to imprint upon your minds
the

the former paths wherein you walked. Determine no cause in your own mind till you hear both parties. Never, but in cases of conscience, oppose a person who has been instrumental in raising you from a lower to a higher station of life; and never sit as Judge, nor serve as Jury-man, when a friend's cause is to be tried; for in such case you may endanger the wounding of your conscience, or losing your friend. Never enter upon dispute with a person on whom you have dependence, for at last you must yield the point, right, or wrong, or otherwise make your friend your adversary. Let not the sun-shine of prosperity discover in you the stains of any bad disposition, but distribute your bounty freely to your old friends, and to the poor, whose cause you are always to support; and never use any body cruelly, but do what you can to suppress vice and immorality. Have a charitable opinion of every person who agrees with you in their sentiments with respect to the fundamental truths upon which our holy religion is established, even though they differ from you in point of ceremonies.

Never value yourself upon your endowments, neither ascribe your fortune to your own merit, but unto God; and never neglect the acknowledgment of his mercies.

Endeavour to impress the mind of your children and Servants with the noble principles of virtue, and the fear of God; and check every symptom of vice and immorality affecting their tender minds.

Neglect not to make your last will, or if made already, to alter it as your circumstances or friends increase or decrease. Let the impressions of your mortality be much in your view, and endeavour to have your peace made with God, through the
peace-

peace-making blood of our Lord and Saviour Jesus Christ.

Will. Your advice, John, is very good; but as to making my will, what do you mean by that? I bless God for it, I am in perfect health, and hope there is no great call for it. This seems a strange kind of doctrine to press upon people in health, to make a will, just as if they were a dying; and you may do in this as you please, but, for my part, I have no thoughts of employing my pen upon such a subject.

John. 'Tis rare, William, to find the ear as open to advice in prosperity as in adversity; and this now appears in you: for when we entered upon this subject, you had so little to say for yourself, that I had your share and my own too in the conversation; but now what I say, even though to your interest, you object to as strange doctrine. London does to country people, as a Smith's file to steel, it polishes them from their country rust, and often represents them in a more bright and agreeable lustre. But though this is the very case with you, and you look upon yourself now as above listening to my advice, yet I have the pleasure of reflecting upon it, that the strict observation of these hints given you, has been in reality the making of some considerable difference in your knowledge and behaviour.

Will. I will not deny the truth of this. But still I think, for a young man in perfect health to make a will, is somewhat singular, and disagreeable to my thoughts.

John. All that I have hinted to you, from first to last, has been with a good design; but as you despise my advice in this particular, I'll tell you what the consequence thereof may be (I speak to all you fortune-acquirers) why even this, the news of the rich uncle, aunt, or cousin in London's being

ing dead, their country friends or relations all flock to London, with a view to get the best advice and best friends at law for the securing your wealth, and from sun-rising to sun-rising again, make not one serious reflection upon you their departed friend: and, if rightly considered, it is no wonder; for by not settling your affairs legally, you leave your riches to be the seeds of contention and ruin among your friends, by picking their pockets at law, and at last making Lawyers your nighest heir. But had you by will settled your affairs, your estate would have been disposed of to your relations and friends, as you desired, and they would enjoy one another, and join together in lamenting the loss of a good friend and wise benefactor.

But to conclude:—As I said before, it is rare to find the ear as open to advice in prosperity as in adversity; and consequently I have just grounds to doubt, that now when you have obtained your desired wishes, my directions will meet with but a cold reception from you. Notwithstanding, I am confident, that one time or other, when you are heads of families, you will find something in these sheets that is worthy your notice, and no improper subject for your servants to reflect upon. So now, William, I shall conclude with the words of Joseph to Pharaoh's Butler, *Gen. xi. 14. Think on me when it shall be well with thee; and shew kindness, I pray thee, unto me, and make mention of me [O ye Fortune-Hunters!] unto your Pharaohs.*

F I N I S,

A P P E N D I X.

The following Instances of Murder should have come in at Page 42, but being omitted, are here inserted.

XXVII.

THERE was a person of distinction in Edinburgh, a good many years ago, who left his servant maid, as usual, to clean the house, shut it up, and to come to his country seat. The evening before she set out, the Smith and Carpenter who served the family were with her, and in a friendly way promised to call upon her in the morning to attend her out of town. But when she was come to a place where they had opportunity, they both struck her, each with a hammer they had with them for that purpose; after which, they butchered her, took from her the keys, and went and rifled the house. But though all methods were used to find out the actors of this cruel tragedy, yet for some years there was no fixed suspicion, or hopes of a discovery; till at last, a fire happened, wherein the Carpenter's house was burnt, and some of the stolen goods found in it among the rubbish. He was on this taken up, confessed the fact, and was condemned, and executed according to his sentence.

XXVIII. A Gentleman went to lodge in a public Inn in Scotland about fifteen or sixteen years ago, whose servant finding a murdered person among the hay, and being frightened, informed his master, whose advice was, to take no notice to any person, but to take forth his horses as if he was to walk them about, and as soon as he was gone from the door, to make all the haste possible to a town four miles distant (being computed to

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be six or seven miles English) where was a party of Dragoons; and as his life depended much upon the expedition, desired him to bring some of them with him. When the servant was gone, the Gentleman called for a bottle of wine, and desired the Landlord's company, who sat with him, and to spend time he got a second bottle; but at last, the Landlord and others came to him with a knife, and told him his fate. He earnestly begged one quarter of an hour to make peace with his God, which at last was granted. They kept the time, and came up, and he with great importunity prevailed with them for five minutes more, in which time a party of the Dragoons surrounded the house, broke open the door, took them all prisoners, and they were sent from thence to Edinburgh, and the family were condemned, and executed according to their sentence.

XXIX. About three years ago, where a party of Soldiers were repairing the roads at a place nigh Creef in the highlands of Scotland, one of them, whose name was Mac Ween, made love to a young woman there. In the mean time, his wife came to him from Perth, with her child. In answer to his addresses, the young woman told him he should have her consent, was it not for his wife; which objection he soon removed, for he went out into a wood with her, and when he found an opportunity, knocked her down, and killed her and the child, then he quartered her in pieces. Some time after, it being harvest, a boy was sent from a farm-house to see if the corn was dry; among the corn he perceived a stocking, and going to take it up, found a leg in it: the poor boy was struck with such a fright, that he ran home roaring so that they scarce knew what he said: but they soon got the neighbourhood together, searched, and found the woman;
and

and though it was suspected to be some of the Soldiers doing, yet they could not fix it upon him or any other person. At last he was suspected, and the more so, because he had a knife which was stained with blood, and could not be cleaned, but was still more and more visible. At length he was confined, confessed, and hanged in chains, and was so offensive that a tar bag was tied over him. A handkerchief was found in his custody, which none could clean the blood from.

The young woman he courted, after he had done the murder, made the same objection; but he desired her to give herself no trouble as to that, for she, meaning his wife, would never give her any. But not being satisfied with this answer, she absolutely refused having any thing to say to him, till he informed her what was become of his wife; and this was the circumstance which saved her from suffering with him. But though she is yet alive, she is not like the same person she was before, nor by all appearance ever will be. This story I had of a person who knew them both, and declared every word of it to be true.

XXX. Susannah Bruford, of Moun-ton near Taunton, by putting Arsenic in her husband's gruel, poisoned him; but he dying in great agony, and symptoms of poison appearing, he was opened; when the poison was found, his inwards being much inflamed and consumed, she was immediately secured, as the suspicion was the stronger upon account of her keeping company with another young man. They had been but a few months married before this fatal accident happened, which she confessed; and according to the sentence, which she owned was just, she was burnt to ashes the tenth day of September, 1753.

The following curious Receipt for Dressing a Turtle having been much inquired after, was received from a Cook in the Indies, where they are dressed to the utmost perfection; but not coming to hand time enough to be inserted as intended, page 89. we here present it to the public.

How to Clean and Dress a Turtle.

FIRST cut off the head, throw it away, and hang the Turtle up by one of the hindmost fins, that the blood may run from it, to make the fish white. This done, cut off the fins, wash them clean; then cut off the belly shell well with meat, take out the guts, wash them very clean, and observe you turn them the right way, or else you will meet with a great deal of trouble. Stew the guts with a quart or three pints of the best Madera wine; infuse half a dram of coyn butter. Then, having boiled the four fins, and took the scales off, stew them with the guts on the belly part, called the collop. Put all sorts of the best of sweet herbs cut or shred very small, and strew them over the collop. Put pieces of the best butter, one bottle of the best Madera wine, and strew a dram and an half of your pepper, or coyn butter over it. Take great care it is not over baked. You may cut off collops, and dress them as veal cutlets. Send your guts up in the top shell, and set it at the upper end of the table, the collops in the middle, and at the lower end, which garnish with the four fins.

This is the properest way of dressing this fish in any part of the Indies or England, approved by the best and most experienced cooks who undertake to dress them.

F I N I S.



